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For the Christian Spectator.

On the 'First Love' of Christians,
No. I.

IF we would gain some idea of stern reproof and unbending requisition, mingled and tempered with perfect tenderness of affection, we have but to peruse the letters which Christ indited to the seven churches of Asia. How admirable a specimen of this divine combination, is found in the address to the church of Ephesus. Nothing can be more affecting than the kindness with which Christ pronounces his approbation of all that was good in the feelings, doctrines, labors, and patience of that church;—and nothing more dignified and over-awing than his reproof for their relapse and his call to repentance: *'Nevertheless, I have somewhat against thee, because thou hast left thy first love.'*

This language is addressed to us as truly as to those who dwelt at Ephesus. The countenance which then smiled with the complacency of heaven on all that was commendable among them, now beams alike on all that is good among us. And the same eye that detected their faults, like a flame of fire now penetrates our hearts. Moved, then, at once by the goodness and the severity of our God and Saviour, let us open our hearts to the instruction he has left us on the subject of our first love.

To do this effectually, it may be useful to consider

I. *What is meant by the Christian's first love.* Disciples of the Re-

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deemer; look back to those happy days which immediately succeeded your espousals to Christ. Can you summon a distinct impression of what then passed in your minds? If you can, you have already a clearer view of the meaning of the Christian's first love, than any person who has never had such experience, can gain from the best description.

Still, something more is necessary than barely to advert to early experience. For it is not every feeling that may swell the bosom of the young convert, that is to be taken into the account. There may be an exultation of feeling produced by the novelty of the scene and the hope of gaining future bliss, which is distinct from love to Christ. Indeed, he who embraces the hypocrite's hope, may experience as great exultation of animal feeling as he who is truly united to Christ. It is obvious, too, that what results merely from novelty, in the true convert, cannot continue when the novelty has passed away.

These intimations may lead us to distinguish between what properly belongs to our first love, and ought to remain permanent, and what merely accompanies the scene—is of a doubtful character while it lasts—and must necessarily vanish with the lapse of time.

The following are some of the characteristics that mark the first love of a true convert.

He has *admiring views of Christ*. The clearness of views and degree of admiration, may greatly vary in different persons. But by no new-born

soul is he any longer regarded as an ideal character—or one of jarring attributes—or one with whom we have no concern. On the contrary, he is regarded as standing in a most endearing relation to us—as possessed of the most glorious and harmonious attributes—the chief among ten thousand and altogether lovely. He is admired, adored, and loved in all his offices, as prophet, priest, king, judge, and final rewarder. The new convert is sometimes lost in delightful astonishment while contemplating the perfections of his Saviour;—and scarcely less astonished at himself, that he should never before have had this realizing view of the character so plainly delineated in the scriptures. As he now reads the passages that treat of him, they seem to bring the divine Saviour right before the mind, as a living, present, adorable, and most lovely being. And with this admiring view, the affections go forth with that peculiar glow which is denominated *the Christian's first love*. There is a delight in his conscious presence, often so enrapturing as to kindle the hope that no external circumstances nor selfish object can ever interrupt or destroy it. All creation seems clothed with his presence, and beaming with his glory. It is enough, exclaims the happy soul, that I may be permitted to behold the light of his countenance. It changes earth into heaven. It is too much, for so worthless and guilty a being, to hope thus forever to bask in the bright and healing beams of the sun of righteousness.

In the fervor of first love, there is mingled an *inexpressible gratitude to the divine Saviour*. Christ, with all his majestic and lovely perfections, has freely offered himself to be *ours*; our prophet, our priest, our king, our present joy, our endless bliss. This the soul feels; and that all here enjoyed and all hoped for in heaven, is the purchase of his obedience unto death. Peculiarly is it grateful for converting grace and justifying mercy. Looking back to its recent state of total alienation—its stupid insensi-

bility and mad rebellion, it can no otherwise account for a change that now seems almost incredible in the face of its own consciousness, than by exclaiming, 'even so,' divine Saviour, 'for so it seemeth good in thy sight'—eternity will be short enough to speak forth the gratitude I owe thy grace.

The early feelings of a true convert are also marked by a *delightful submission*. Such a Saviour is worthy of being my king. I am not worthy to be his subject: but if he will deign to call me such, it shall be my felicity to take the station his pleasure may assign. I ask not the privilege to choose my own condition or employment. My most privileged happiness shall be to accomplish his pleasure. No employment can be delightful but that which he shall sanction. Beneath his notice as I am, if he can have any preference what I should do—where or what I should be, no condition can make me happy but that which he shall prefer.

Submission like this, though varying in degree in different persons, is a mark of the love we have described. The soul ceases to insist upon even its own salvation as a *condition of loving Christ*. Not that it ceases to have a preference between heaven and hell. The preference is *tenfold greater* than ever; for by its joyful anticipation, it is now brought to feel something of the worth of heaven. But it has a greater preference for the glory of Christ; and is ready to say, shall not the Judge of all the earth do right? Let him do as seemeth him good.

This love is marked by a *weanedness from the world*. Look back, Christian, to the memorable era in your existence, when your feet were taken from the horrible pit and the miry clay. Was it in the days of mirthful youth? What then, to you, were the pleasures of sin? Did they still charm? The jovial song—the dance—the gay attire—the sprightly jest; did your soul still thrill with anticipated joy from sources like these? No; if truly converted, you were

ready to say, let rivers of waters run down mine eyes, that I ever wasted my time, prostituted my affections, and doted for happiness on such vanities. What are they to the crystal rivers of pleasures of which I now drink.

Or was your conversion at a later period, when immersed in the scenes of an idolatrous world? What then became of idols? Could you still say to gold, thou art my god? Did you still look to any thing this fleeting world can give, as a chief source of delight? No; you had found a pearl of great price; you were unexpectedly enriched by the gift of Christ beyond what earth could make you. Though not disposed to despise the good things he gives as needful to the present state, you could say to them, ye are no longer my God. Earth dwindled to a trifle. Its largest hopes seemed vanity. You received it as a transient scene—a short night's resting place while on your pilgrimage to a better world. Its wealth, its honors, its pomp, became as fleeting shadows that perish in the grasping. You pitied those you saw still engrossed in their pursuit, and felt that your eyes had been opened to discern the delusion, and your heart weaned from sublunary trifles.

This first love to Christ, is marked by an *endearing affection to all who bear his image*. Loving Christ, not merely as the great source of happiness, but because of his perfect excellence, we love all who bear his resemblance. Again we appeal to the experience of the Christian reader. Was it not thus with you when first you saw the Lord? Were you not ready to greet every disciple of Jesus with a cordial welcome? Those whom you might before have hated, did they not become amiable in your view? Those whom you might have despised, did you not respect? Those with whom you scorned or was ashamed to associate, did you not seek as companions? The distinctions of wealth, talent, occupation, fame, whatever sunders wide the classes of the chil-

dren of this world—were not these icy barriers all melted down before the love that glowed in your bosom toward the image of your Saviour wherever you could behold it.

This love is marked by a *fervent desire that others should be converted*. The young convert can hardly abide the thought that any of his acquaintance should remain strangers to the delights and the Saviour he has found. No more can he abide the thought that they should forbear to glorify him. 'Come,' he pleads, 'come, taste and see that the Lord is gracious.' In the fervour of his aspirations, he fancies he can go to them individually, and tell them of joys they can no longer forego, and of a lovely Redeemer whom they can no longer refuse to embrace, and worship, and glorify. He wishes all creation should praise him, and be happy in so divine an employment.

This love is marked by a *surprising pleasure in reading God's word*. It seems a new book. There he beholds, as in a glass, the glory of the Lord. With David he exclaims, 'O, how love I thy law! it is my meditation all the day.' The veil is taken from his heart, the scales have fallen from his eyes; and while reading the sacred word, he seems conversing with his God face to face. The language he understands; the subject he now feels; and faith carries him forward to the complete fulfilment of the promises that meet his heart.

Having thus noticed some of the characteristics of this first love, we will proceed to show,

II. *That there is no necessity of leaving our first love*. This position may be substantiated by the following proofs.

Christ's *language* in the message to the Church at Ephesus, and through them to us, proves it. He brings it as a heavy charge against us, that we should leave our first love. But if it were impracticable to retain it, he would only compassionate our loss, not reprove our guilt. It deserves particular notice, that he does not

speak of our *losing* but *leaving* our first love. We speak of losing it, as though it were a calamity we could not avoid. But he charges us with the crime of wilfully abandoning it.

There is *nothing which properly belongs to the nature* of the true believer's first love that precludes its perpetuity. In explaining its nature, it has been shown that it may have accompaniments which will vanish with the novelty of the scene. But they are no part of the essence of holy affection. Scrutinize its genuine characteristics,—gratitude, submission, weanedness from the world, &c. and see if there be any thing in their nature to preclude perpetuity.

The *object on which this love centres*, is such as to give scope, not only for the continuance, but the increase of its fervours. The character, glory, and work of Christ, afford a subject sufficiently ample and pure. In earthly objects of affection, we may meet disappointment. They may prove less pure than we anticipated. Not so with Christ. They may be shallow, and lose their interest by familiarity. But the object of the Christian's love has new glories to develop which shall attract all heaven with their novelty through eternity. The Christian may therefore find scope for the perpetuity of even that peculiar emotion which thrills the heart at the first discovery of a delightful object. We are, therefore, not straitened in the object of our love.

No more are we *straitened in our natural faculties* for sustaining affection. Some may regard this as a more questionable position. From the general fact of its decline, they may be ready to infer some fatal necessity for it in the imperfection of our faculties. But will they say, that genuine religious feeling has a tendency to cripple the constitution? Must it be relaxed and the soul subside into lukewarmness, in order to the preservation of life, or health, or vigour? Frantic enthusiasm, deprivation of sleep, or over exertion, may palsy the faculties and cripple nature. The

wounded spirit of a convicted and despairing impenitent, may do it. But who can believe that the holy love required by Christ, at once as serene and blissful as it is fervid, should have a tendency to weaken nature and supplant itself. It is the balm, and not the bane of our frail life; and brings strength, instead of destruction, to our faculties: like an angel in heaven, the longer a man has sustained his first love, the more able he is to continue it. For farther confirmation, look at analogous *facts*. The tender parent never finds a necessity of nature for relaxing his affection towards the children whom he has ever held dear as his own life. No such necessity palsies the affection of faithful friends. And the veteran miser, who dies grasping his gold, has never found his faculties for loving the world enfeebled by the intensity with which he tasked them for three score years. In none of these things do we find any defect in our powers. It would be strange if God had capacitated us to love every worldly object with unabating fervour, but had not given us capacity thus to love himself.

There have been *persons and may still be, who seem never to have lost their first love*. St. Paul is an instance; and perhaps all the apostles. The example of Christ, is also in point and must be acknowledged decisive; for his human nature was possessed of only the common faculties of mortals. Instances might be adduced from the annals of the church. And perhaps most of us may be personally acquainted with some bright, living illustrations of the practicability of the thing. And we know it as a fact, that among those who have become lukewarm, some retained their fervour much longer than others; and nothing in their constitution appeared to hinder their uninterrupted possession of it. Their health was not failing—their vivacity diminished—or their power of affection enfeebled.

These considerations demonstrate the possibility of retaining our first

love unabated till death.—Happy will he be who shall make the experiment.
E. N.

A SERMON.

Isaiah xlix. 16.—*Behold ! I have graven thee upon the palms of my hands : thy walls are continually before me.*

THE plan of redemption was devised that the mercy of God might be displayed in the salvation of fallen man. In the execution of this plan, a church was established on earth; and since its establishment, the welfare of this church has continued to be the grand end which the Most High has in view in his dealings with mankind. This is emphatically the central point, in which all his dispensations meet; and furnishes a solution to many of the otherwise inexplicable mysteries of his wise providence. Although often while travelling in the greatness of his wisdom, we are made to feel and acknowledge that his “way is in the sea,” and his “path in the mighty waters;” though the end of his dealings be for a while shrouded in clouds and darkness; we are not long left to be the sport of despondency and unbelief. Light soon dawns upon us: the events themselves are so far advanced as to be capable of explanation; or if these still continue to be inscrutable, God renews his pledges—He reiterates the consoling promises of his faithfulness to the now-disconsolate Zion. No sooner had she breathed forth the desponding exclamation, “the Lord hath forsaken me and my Lord hath forgotten me,” than he expostulates in strains the most melting and affectionate, “Can a woman forget her sucking child that she should not have compassion on the son of her womb? Yea, *they* may forget, yet will *I* not forget *thee*. Behold! I have graven thee upon the palms of

my hands: thy walls are continually before me:” His concern for his church is so great, that to it the regard of a mother for her infant child,—the tenderest and strongest of all natural affections,—bears but a feeble and inadequate resemblance. Nay, such is his love for her that he has her always in mind. In allusion to a custom, which then prevailed of delineating upon the hand objects wished to be kept constantly in remembrance, he declares that he has delineated her upon the palms of *his* hands and that her walls are continually before him.

Nearly three thousand years have elapsed since God gave this consoling assurance. Now what evidence have we that he still continues to remember his church?

1. In the first place then, we know that God continues to remember his church from the fact that he *preserves* her. Through the long period which has intervened since the institution of the Church, God has given repeated manifestations of his claim to the title of her Preserver. Although he has at different times poured out his wrath upon the unbelieving nations; with her he has gone on in ways of mercy. When the deep and universal depravity of man led him to empty the world of its inhabitants; “Noah found grace in the eyes of the Lord” because he “was a just man and perfect in his generations” and “walked with God.” When the Most High opened the windows of Heaven in wrath, and descending fire wraped in sulphurous flames the cities of the plain; the angels of God were commissioned not only to announce to righteous Lot a way of escape; but also to take him by the hand and to hasten his steps from the devoted spot, lest he too, might by delay be involved in the impending ruin. When entire defeat seemed to be the only portion of the people of God,—beset by impassable mountains on their right hand and on their left, with the sea before them and the host of Egypt behind;

there was to human appearance no way of escape: But the Almighty divided the deep before them, destroying the enemy and perfecting their deliverance from Egyptian servitude. While journeying in the barren deserts of Arabia, he for years supplied all their wants: he rained down manna from Heaven; and by a miracle of his power, abundant streams of water gushed from the flinty rock of Meribah. After their arrival in Canaan when suffering from the incursions of their enemies, he from time to time raised up deliverers to them. During the seventy years of their captivity in a foreign land, when the entire extinction of his people seemed almost unavoidable; God was still their friend. Though now chastening them for their iniquities, he soon returned in mercy and in due season restored them to their own country.

At the crucifixion of our blessed Lord when the host of hell seemed about to triumph over the Lamb of God; the elements themselves sympathising in his sufferings, the earth quaking and the rocks severing in sunder; the Lamp of Heaven, refusing to witness the dread scene, withdrawing its light; the dead, unable to continue their hitherto-quiet sleep, sallying forth from the tombs;—well might the hearts of the bereaved and scattered, defenceless and persecuted disciples now sink within them. There was to human view no source from which they could derive even a single hope of deliverance. But like Abraham; against hope they believed. And on the third day Jesus, having conquered death and hell, returned to his disconsolate flock.

But their trials were not yet ended: For near four hundred years after his ascension to heaven, persecution succeeded persecution: in one reign seventeen thousand were martyred in a single month: Herod, Nero, Domitian and Diocletian would, each in their turn, gladly have exterminated the christian name. But

God preserved his Church: he kept her in the hollow of His hand. And at last, every effort of heathen superstition and Jewish bigotry being defeated, Christianity was permanently established.

In more modern times, while the rest of the world was shrouded in the darkness of irreligion and vice; the holy fire of Heaven was guarded with vestal vigilance by a few peasants in the valley of Piedmont. It was here that Wickliffe, Luther, Calvin, Knox and the whole host of reformers kindled the sacred torches, which have since spread light through the then-benighted regions of the earth. Nearly all those of our race, who for centuries believed the doctrines and practised the precepts of Christianity in their purity, were found in Waldo's little army of martyrs and their successors. In this season of peculiar trial, to profess the unadulterated religion of the cross was to endanger one's life. Even the monarchs of the earth were then awed into silence by papal menaces. Superstition held her gloomy reign. The sacred volume was not then the only rule of faith and practice; but the traditions of men were also to be followed; and that too at the peril of death to the disobedient. The spirit of free inquiry seemed to have fled forever. But blessed be God, she soon returned. The manacles and fetters of superstition were dashed to the earth: the menaces of pope's were disregarded: a band of master-spirits with noble independence asserted the rights of man. Though the still small voice of Christianity was for a time lost in the din of arms;—though the mighty men of the earth seemed to have successfully conspired to exterminate the religion of Jesus; the Lord of Hosts at length appeared in behalf of his church, and raised her above the fear of man, where she still by his power continues.

2. We know that God still remembers his church because he *supports and comforts* her under afflictions.

It seems to be the design of the Almighty that his children shall, so far as is possible, lose nothing even in this life. They are indeed called to greater afflictions ; but they have also corresponding consolations. The Most High in seasons of distress, by the influence of his Spirit upon the heart, increases their faith and confidence in him. They have more exalted conceptions of his character ; they have brighter views of the glorious reward that awaits such as continue faithful to the end : their minds are filled with the importance of eternal things ; and they consequently become more and more convinced of the comparative insignificance of earthly objects.

“ I will not leave you comfortless,” said the Saviour ; “ I will pray the Father and he shall give you another Comforter that he may abide with you forever.” This comforter came and one of the most important consequences of his mission is the believer’s possession of internal peace—that peace which the world can neither give, nor take away—which pervades the sanctified bosom, though temptations from within and difficulties from without assail it. This spiritual, rational tranquillity of soul—this holy joy—is the legacy, which our divine Redeemer, when leaving this world, bequeathed to his church. And how precious has been the support and consolation derived from this source to those members of his church, who have since by pouring out their blood, evinced their fidelity to the great captain of their salvation. It was because Stephen was filled with the Holy Ghost that he was (while an infuriate band of persecutors were showering stones upon his head) enabled with serene composure to supplicate his ascended Saviour for their forgiveness, saying, “ Lord, lay not this sin to their charge.” When commanded to “ reproach Christ” and threatened with martyrdom, “ Eighty and six years,” replied the venerable Po-

lycarp, supported by the same celestial comforter—“ Eighty and six years have I served him and he hath never wronged me, and how can I blaspheme my king, who hath saved me ?” Steeled with the same christian fortitude, Cranmer in defiance of the devouring flames, extended and consumed by piecemeal the hand, with which he had once in writing retracted those sentiments for which he was then about to suffer death.

Time would fail me to enumerate *all* the instances on record of Christians, to whom God has given extraordinary support when called to pass through scenes of difficulty and distress. Some have been sawn asunder : others have been cast to wild beasts to be torn into pieces : some have expired upon the rack : others upon the block ; and others still have wasted away in prison. All these, now belonging to the triumphant portion of the church and, in heaven resting from their labours, remember with gratitude the consolations they felt from above in their sorest trials.

But why should we search the pages of history ? Are there not many at this day, who have in their own experience abundant evidence of this truth ? Do you not, my Christian brethren, always find in all your temptations something to support you ? In all your distresses and troubles, something to console you—to abate your grief ; some balm to heal the wound ? Can you not in grateful remembrance of the divine goodness, appropriate to yourself the language of the royal Psalmist ? “ The Lord is my shepherd : I shall not want. He maketh me to lie down in green pastures ; He leadeth me beside the still waters. He restoreth my soul : He leadeth me in the paths of righteousness for his name’s sake. Yea, though I walk through the valley of the shadow of death I will fear no evil ; for thou art with me : Thy rod and thy staff, they comfort me.” What abundant

evidence does there then arise from this source that God continues to love and remember his church.

3. And *lastly*; we have additional evidence of this great truth from the fact that the Most High is continually *enlarging* his church. The whole church of God was once composed of a few illiterate uninfluential men: Now she embraces within her pale tens of thousands of our race. The potentates of the earth are declaring themselves favourable to Christianity—are opening their treasures and exerting their influence in advancing her interests. The beneficial effects of concert and co-operation, so long known and experienced by other associations, are beginning to be extensively felt by religious institutions. The spirit of the sectarian is swallowed up in that of the Christian. There are now frequent and unreserved communications between the different nations of Christendom on the grand and inspiring subject of the spiritual and eternal well-being of man. The efforts made to tear down the strong holds of ignorance and vice are now more concentrated, more systematic and better directed. They, that go down to the sea are by the grace of God, becoming his servants; and ships are beginning to be exclusively employed in conveying the Gospel of peace and those that preach it, to the ends of the earth. Private munificence is every where founding institutions for rearing up able and faithful ministers of the word. The Angel is even now seen flying “in the midst of Heaven, having the everlasting Gospel to preach to every nation and kindred and tongue and people.” The long dispersed children of the patriarchal friend of God are returning to the fold of the good Shepherd and are reported to be even now in some places in readiness to re-visit their ancient land. Infidelity is hiding her head in shame. The doctrines of the cross now receive the attention, and what is far more the reverence, of mankind. The heaven-born principles

of Christianity now not only direct the concerns of individuals, but are beginning to regulate the intercourse of nations. The kingdom of heaven is suffering violence. All the efforts made are watered by the tears and consecrated by the prayers of the saints. *They* are wrestling with God. The united supplications of Christians of every name are ascending in one vast column, piercing the skies and reaching the throne of grace. The Most High is showering down his spirit from Heaven. Man plants and waters; but he gives the increase. Blessed be his name this is with him a season of mercy. The walls of Zion, builded by the Almighty, are rising before us. The church of the Lord is continually increasing. She is becoming “fair as the moon, clear as the sun, and terrible” to her opposers “as an army with banners.” She shall soon, by the power of God, triumph over all her enemies. The gates of Hell shall not prevail against her. “I,” said Jehovah, “have spoken it; I will also bring it to pass: I have purposed it; I will also do it.” “The kingdoms of this world shall soon become the kingdoms of our Lord and of his anointed, and he shall reign forever and ever, the blessed and only Potentate, King of Kings and Lord of Lords.” How appropriate then, how abundant in truth are the words of our text, coming from the Being who *preserves*, and *supports*, and *comforts*, and *enlarges* the church. And who will at last give her the crown of *victory*, over all her foes: “Behold! I have graven thee upon the palms of my hands: thy walls are continually before me.”

We proceed to remark by way of application of our subject, that if the foregoing exhibition of the love of God to his Church and of his constant remembrance of her interests is correct; we are *encouraged* to be fellow-workers with him. How happy is it for man that God has so constituted the world, that we can become instruments in his hand in ac-

completing even the greatest of the purposes which he has in view in his holy providence. We can thus in many important respects promote the happiness of each other in the future as well as the present world. This is not only our duty, but our highest privilege. What more exalted employment than to conduct our fellow-men to heaven—to persuade them to be reconciled to God through his beloved Son—to be redeemed from sin and endless woe and to become partakers of everlasting life? What reflection, think you, will be more consoling, more cheering and animating in the hour of death than that of having been fellow-workers with God in restoring our self-ruined race to his favour! It was for this that the Holy Spirit descended from the skies. It was for this that the Lord Jesus left a heaven of bliss and on Calvary suffered the pangs of death. It is for this that he incessantly pleads the merits of his blood before his Father's throne. It is this—the glad tidings of the return of the prodigal sons of Adam to their heavenly parent—that tunes the golden harps of the angelic choir. Who would not weep to be excluded from acting a part in the work in which all the inhabitants of heaven rejoice to be concerned? But we are none of us excluded. All are invited, nay commanded to labour in the sacred vineyard. Let us then obey the summons. Let us evince a regard for the church of God, resembling in some good degree that which actuates the Father of our spirits. He has called us into existence—he has given us our faculties—he nourishes and supports us; and shall we stand aside and refuse to lend our feeble aid in executing his purposes? Let us beware lest we be found fighting against God. He has laid the foundations of his Sanctuary and cemented them with the blood of his Son; he has for ages been building her walls and we have the promise of him, that is faithful and true, that the edifice *shall* be completed. Let

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not creatures of a day presumptuously imagine that they can successfully oppose the Almighty. "If it be of God"—said even the Pharisaical and unbelieving Gamaliel—"If it be of God; ye cannot overthrow it."—His power cannot be resisted. Inflexible in his character, riding forth in the chariot of his everlasting Gospel, conquering and to conquer, he will crush his enemies into atoms.

Let us now bring the subject nearer to our own consciences. Let each individual make the solemn inquiry whether he belongs to the Church, the regard of God for which we have exhibited to you. I do not ask whether you belong to it by profession merely, but are you really a member of Christ's body? Should an angel from heaven commissioned by Him, who searcheth the heart and trieth the reins, enter the Sanctuary and, passing from seat to seat, set a mark of approbation upon the foreheads of the true disciples of Jesus; would you be of this number? Are the fruits of christianity to be seen in your conduct? Have you, when withdrawn to the closet, invoking the presence of God and sitting in solemn judgment upon your character—have you then any good reason to hope that you are a child of God? Do you shew yourself to be a christian indeed and in sincerity? If so, your name is already written in the Lamb's book of life. You are the subject of those promises, which shall never fail. "I," says God, "will never leave thee, nor forsake thee." Invoke his holy name—implore his guidance; and he will direct you in the land of uprightness; he will guide you in the way of truth; he will give success to all your benevolent efforts. Are you ignorant and in doubt? He will enlighten you and confirm you in your good course. Do the children of darkness reproach and persecute you because you raise your voice for righteousness' sake? Blessed are you for yours "is the kingdom of heaven." Are you called

to peculiar sufferings and distress because of your love to God? How consoling must be the reflection that he witnesses all your trials. The celestial comforter promised to every true disciple, will wipe away all your tears and pour into your bosom the balm of consolation.

But are there not some here having a name to live, who would be passed unnoticed by this heavenly visitor? Whose foreheads would not have the mark of approbation? Some "whited sepulchres filled with dead men's bones and all uncleanness, hypocrisy and iniquity?" By the example you set, by the privileges you abuse, by the false and hollow professions you make, you but increase your condemnation and add new bitterness to the cup of your future misery. You are the enemies within the household, and therefore the more to be feared. How much easier, how much *better* even for your own selves to be in reality, what you now only *profess* to be. The traveller in the crooked and thorny road of falsehood and deceit experiences many difficulties, which the upright man never knows. Constantly distressed by an accusing conscience—harassed by a gloomy foreboding of the consequences of a discovery of your character;—With what peculiar propriety does the word of God compare you to the troubled sea when it cannot rest, whose waters cast up mire and dirt. "There is saith my God, no peace to the wicked."

Finally; our subject speaks to those who neither are, nor profess to be christians—who have as yet no part, nor lot in the benefits to be enjoyed from being united to the church of God. In what language shall I address you? Have not the ambassadors of the Most High, often portrayed to you the enormity of your guilt? Have they not again and again unfolded and carried home to your consciences the greatness of your obligations to God? Have they not already set before you all the motives,

which Heaven, and Hell, and Eternity can furnish? We have one more appeal to make. Let us conduct you to Calvary's awful, yet melting scene. Behold there the Son of God: divested of his glory, now the meek and lowly Jesus;—reproached by a malefactor suspended at his side, yet dispensing blessings upon him;—reviled by those he came to save, yet pleading with his Father for their forgiveness; despised of men; deserted by his disciples; forsaken of God, He pours out his blood upon the accursed tree. And *this*, that *you* might live. What matchless love is here! Can you my fellow-sinner! *Can* you turn away from such a friend? Oh! why will you die? Determine this day I entreat you, whom you will serve. Will you still cleave to the world? or, will you receive this Saviour? In the name of the all-searching God, I call for a reply. The answer of your heart is recorded in Heaven.



For the Christian Spectator.

On the evidence concerning the character of Christ, furnished by the ordinance of the Supper.

THE question respecting the person and office of Christ, which so much engages, at the present time, a large portion of the American churches, connects itself, more or less intimately, with almost every other doctrine of revelation, and with almost every duty of personal religion. We are sometimes enabled the better to understand one part of a system, either of truth or practice, by looking to other parts which are less disputable, and examining their relation to what is less certain. Such an enquiry as to the bearing of one part of a system upon another, is of more obvious utility, because it leads to safer inferences, when that system like the doctrines and duties of our religion, is the work of an unerring mind, and,

therefore consistent in all its parts.— We seem to me, however, to be doing less than we ought, when we only claim for the bible the merit of consistency. There is doubtless in the scheme of doctrine and duty sent to us from heaven, a harmony of parts, a congruity and fitness, an adaptation of one thing to another, which imparts to the whole a beauty and excellence worthy of the wisdom and goodness of its author. This harmony of divine truth with itself, though it must be entire and complete in *fact*, will not be always so in *appearance*; at least to our imperfect and fallible understandings. Moral relations may, perhaps, *all* be to the infinite mind as definite and measurable as those of quantity are to us. But to man, in his present state of being, though many of them may be as perfectly plain even to the careless and prejudiced enquirer as the plainest principles of mathematical science, others must be expected to be less easily ascertained. In a divine communication, teaching us what we ought to believe and what we ought to do as the creatures and subjects of God, it would be strange if we did not find some things taught, of which the consistency is hardly apparent, and some things enjoined, of which the fitness is not clearly seen. Our failure to discover such a consistency or fitness must not, therefore, be considered a sufficient reason either for denying any thing in the scriptures to be a part of revealed truth, or for questioning the wisdom or consistency of their Author. I would not be understood, Sir, to offer these views, as if they were either new or controverted. They are, I believe, among what may be called, the first principles of religious enquiry, and are acquiesced in by nearly all who study the bible. Yet in the application of these principles to the examination of the various contested questions in theology, there is not the same agreement. Some are accused of insisting too much upon bringing the reason of every requirement, and the consistency of every doctrine with others, un-

der the examination and decision of the human understanding. Others, on the contrary, are blamed as neglecting and refusing, in their interpretation of the scriptures, to make that use of their reason which it was designed to serve, when they were communicated to mankind in their present form. And, if we look into the history of religious discussions, we shall find that the advocates of almost every system of theology, have been accused of both these faults in supporting different parts of it. They have been accused of resting their belief of some things too much upon a supposed perception of their reasonableness or necessary dependence on some less disputed position; and of others, on a too rigid interpretation of Revelation, to which it was designed we should apply the good sense we received from the same hand that gave the scriptures. Some wish to apply to one part of the bible the restraining and modifying explanations suggested by their views of what is reasonable and consistent; and others, to another part:—And according as their views of religion are pressed on this part or that, they are led to magnify or disparage the value and necessity of such explanations, and the office of reason in the whole business of religion. In this country, the Unitarians, more than any other class of Christians, are understood to maintain the necessity of employing our reason in forming from the scriptures our religious opinions; at least, they claim for their system of doctrines a superior reasonableness and consistency. They have congratulated themselves on their success in the attempt to form from the volume of revelation, by the aid of their rules of enquiry, a theory and a practical system of religion, so free from even the appearance of inconsistency or extravagance, so rational, harmonious and consistent in all its parts, that infidelity itself is ready to receive the bible. The partiality and fondness with which the advocates of this system regard it, seems, to me at least, to have led them

to overrate its merits in this respect; and their system has many weak points on the side where they deem its strength most perfect. Let me be allowed to mention by way of illustration of my views, a difficulty still adhering to their system;—a difficulty of the very kind from which they are most anxious it should be entirely free. The difficulty of which I speak regards the institution usually called the Lord's Supper. It has often occurred to me, especially at those seasons when my thoughts have been most seriously called to the subject, by the celebration of this ordinance in the church to which I belong, that those who do not believe in the Divinity of Christ, must find it difficult to perceive in this institution so much propriety and fitness, as *they* especially insist upon finding in the doctrines and observances taught in the scriptures. It would seem as if the language of scripture respecting this ordinance must be to *them*, if not altogether improper and inconsistent with their views of what the bible teaches elsewhere, yet exceedingly strange and inexplicable. In this holy ordinance we publicly take bread and wine, and eat and drink them in the most devout and solemn manner. We join with these formal acts the most serious offices of blessing and praise. The bread and wine we are directed by the Saviour himself to regard as the symbols of his body and blood. They represent to us his body, which was broken, and his blood, which was poured out *for us*. He said of both parts of this religious rite, "this do in *remembrance of me*." The thoughts and affections of those who perform this duty are directed continually to *Christ*.—Here now is a formal public act, positively directed to be observed to the end of the world by all the disciples of Christ. It is of the nature of a ceremony. It is one, and it is usually regarded as the most serious one, of the only two ceremonial observances of the Christian church;—a rite, not like baptism, to be attended to once only by each individu-

al, but to be continually repeated in Christian assemblies "to show the Lord's death till he come." It is obviously designed, by the aid of so many of our senses, those of sight, and taste, and handling, to revive and quicken our religious apprehensions and our pious affections. During that time of "gladness and singleness of heart," immediately after the great addition made to the church at the first season of Pentecost, after the ascension of Christ, the holy zeal and joy of the Apostles and the other disciples, led them to the very frequent repetition of these solemn offices, in which Christ and the shedding of his blood and the breaking of his body for them, were represented in so lively a manner. Here then, I say, is a most striking and significant act of religious service, and the only one of symbolical import in the whole body of the institutes of our religion, that is directed to be used by us after our introduction into the church,—a rite appointed by, and first used under the direction of our Lord himself, at a period of his life when every circumstance in his situation led his followers to direct their warmest regards to him; a rite, the institution of which was accompanied by that long and most affectionate and interesting discourse, recorded in the fourteenth and the three following chapters of the gospel of John, in which discourse he spoke in the most ample terms of himself, and his power and office, recounted what he had done, and told them what he was about to suffer on their account, and called forth their affection and their sympathy for himself in the most tender and moving language. He instituted this ordinance at such a time and under such circumstances in *remembrance of himself*. And all his disciples are to observe it in remembrance of him, till he comes again upon the earth. Now all the disciples of Christ sustain, in the more important respects, the *same* relation to him. They were all benefitted alike by his mission and death. They are all alike *obliged* to him. They ought

to observe his institutions alike. We are now to remember Christ and honour him with the same love, and devotion, and trust, to which at that time he led the apostles. And I cannot but think, that so far as my own heart, when I approach the table of the Lord, is filled with the same affections that this discourse was fitted to kindle in theirs, I am accepted and approved by him who first instituted the feast.

If Christ be not God he is a *created being*; and that a *creature* has thus interposed himself between us and God, or, at least, thus joined himself with his sovereign and ours, and thus secures to himself our affections while we attend to this ordinance so peculiar among all the religious observances enjoined upon us, and so singularly fitted to quicken and strengthen our religious views and feelings, is to me very strange and wonderful. It is without example or resemblance in the history of God's dispensations. When he has employed the ministration of angels or of men in his communications to us, they have been most careful to give God all the glory. "Not unto us, O Lord, not unto us, but unto thy name," has been always their language; or if at any time, as in the case of Moses, they have forgotten to do so, they have been punished with awful severity. And of all the *saviours* whom he gave his ancient people, (Neh. ix, 27,) no one dared to establish any memorial of himself in connexion with the religious services appointed by heaven. Nor am I able to discover with what propriety, if he be a created being, Christ has taken to himself such a place as he holds in the ordinance we call *his*, naming it the *Lord's Supper*. That regard which he claims to himself, I have not chosen to speak of under the name of *worship*; because it is possible to raise a question about the nature, the kinds, or the proper objects of religious worship. I have chosen to *describe*, as I was able, rather than *name*, the views and affections with which I conceive the Apostles first

received from the hands of the Lord himself, and afterwards themselves delivered to others, in this holy and religious manner, the bread and the wine. Nor when, in the anticipation of an opportunity to receive with my christian brethren these representatives of his body and blood, I sit down to turn over the pages in which its first institution and subsequent celebration are mentioned, am I able to read them and attempt to give the Saviour the place in my heart which he seems to me to claim, without being conscious in myself that I pay to him a devotion, an obedience, a love, which ought not to be bestowed on a creature, and which, as it seems to me, God has reserved exclusively to himself. I have said that Christ has *secured* to himself our affections while we attend to this ordinance; for it seems to me impossible after reading the New Testament to observe this ordinance without having the affections fixed on Christ. On him our hearts are fastened in admiration, gratitude and love, if we receive at all the impressions which the nature of the rite and the account of its institution are fitted to produce. Now, I repeat it, if Christ be not God, it cannot but seem strange that he should hold such a place in such an institution. Here is an incongruity; something for which it seems to me no adequate reason can be assigned. There is no discoverable propriety in this ordinance. It is well suited indeed to remind us of the death of Christ;—but to preserve the remembrance of that event by such means, and with such views, seems to me to be not only without any apparent and sufficient reason, but quite improper and injurious in its tendency, if the character of Christ, and the design of his sufferings be only such as Unitarians suppose them to be. Here is something more unaccountable, more beyond the discoveries of our reason, not to say contradictory to them, than almost any thing to which Unitarians object in the religious system of the orthodox. With their views of Christ

and his offices, I should find it impossible to perceive any propriety in this institution, or observe it with any comfort or satisfaction.

Nor is the Unitarian relieved from the difficulty I speak of, by saying that he regards Christ only as the messenger of God, and so, while he celebrates this ordinance in remembrance of him, withholds from the Saviour all other regards than what may properly be paid to a creature: for I am not attempting to prove the Divinity of Christ, though an argument for it might be found here. But if Christ be only a created being, and if in celebrating this ordinance in remembrance of him, we are to honour him with only such feelings of love and gratitude as may properly be exercised toward a creature, where is the propriety of such an institution for such a purpose? Who can believe that God has caused the most striking and impressive rite among all the institutions of the true religion, to be appointed with an injunction of perpetual celebration to the end of time, to secure from the children of men a proper remembrance of a created being, a mere fellow-servant with them, and a subject of the same Creator? The ancient heathen paid divine honours to distinguished men after their death, to departed princes, warriors, and benefactors. Various rites and ceremonies were instituted, and observed through long periods to perpetuate and honour their memories. And it is true also of those ancient pagans, that at least many of them, acknowledged the supremacy of one God while they paid religious worship to a multitude of inferior deities and deified men. But the true God has often declared his disapprobation of all religious honours paid to inferior beings.

The progress of Unitarianism itself seems to show that its patrons have not entirely succeeded in the attempt to form from the Scriptures, a scheme of doctrine and duty containing nothing which appears to them unaccountable or unreasonable. The

earlier Unitarians, while they denied the proper Divinity of Christ, allowed that the Scriptures require us to pay him religious worship. They *thought* they found a contradiction to reason in the doctrine of Christ's Divinity; and as they could not deny that the Scriptures require us to worship Christ, they were guilty of the *real* absurdity and unreasonableness of paying religious honours to one, who in their scheme of religion, was not truly God. The greater part of modern Unitarians, while they believe with their earlier brethren that the doctrine of Christ's proper Divinity is contrary to reason, have come to perceive also that if he is not God, it is improper and unreasonable to honour him as God, and are compelled along with many other unreasonable suppositions, and in despite of what seem, to be the plainest dictates of reason and propriety, to believe that such an institution as the Lord's Supper, and such an observance of it as the Scriptures lead us to, is a *reasonable* and *proper* means of preserving in the church of God the remembrance of a created being.—The unreasonableness and impropriety of it, however, appear so great and so obvious, that it will probably not be long the resting place of those who deny the Saviour's right to the highest honours. When they shall have held this opinion, which they have in a sense been compelled to adopt, long enough to discover its character and consequences, they will probably abandon it for some other view of the subject equally unreasonable and indefensible. In these remarks it has not been so much my design to maintain that our reason should be employed either more or less than it is, in the study and interpretation of the Scriptures. But they seem to me to prove that in regard to the subject under consideration, the Unitarian has not shown himself more reasonable than the Trinitarian, and that he is as truly open, as his antagonist, to the charge of believing in unreasonable and mysterious doctrines.

And, if it were expedient to conduct the controversy in such a manner, it might appear that his system has no advantage over the orthodox opinion, and is even inferior to it in the very point of excellence for which it is most commended by its friends.

E. K.

For the Christian Spectator.

SIR,

Most clergymen are aware of the difficulty of exciting in the minds of their hearers any proper sense of the value of the common mercies of God's providence, and of our obligations to Him on this account. The number and constancy of such blessings, and their conformity to stated laws, hide the hand of the great Benefactor. The following happy allusion to the subject is from a sermon I was permitted to hear on our late anniversary Thanksgiving. I was so pleased with the passage that I requested it for publication in the Christian Spectator.

Yours, &c.

L. L.

Were I to speak of temporal mercies which have been showered upon us; 'they are more in number than that we can reckon them up; how great is the sum of them. They are new every morning' and every moment.

But some of the richest of them are often overlooked, and perhaps entirely forgotten, merely from the fact that they are so common.—Such are the pleasures derived from the organs of sense. The eye is the inlet of a thousand delightful objects. Deprived of this little organ, we should never again behold the countenance of a friend, or the beauties of creation around us. Never more should we behold the light of the sun, or read God's message of mercy to man. "Truly the light is sweet and a pleasant thing it is for the eyes to behold the sun." The ear too, is the inlet of mercies innumerable.

How many agreeable sounds of music—what delightful and easy intercourse of friendship had otherwise never been known. But for this organ, the welcome accents of salvation could never have been heard flowing from the lips of the messenger of mercy.

This morning we have already experienced mercies almost without number. These active limbs of ours, refreshed and invigorated, have been busily employed in administering to our comfort. How many useful and agreeable movements have they already performed? With ease have we been conducted hither and seated in the temple of God this morning. Had we been blind from our birth, what gratitude and thanksgiving had been due to the Author of the stupendous miracle which had given sight to all in this house this morning!—What cause for gratitude and thanksgiving to the Author of the miracle which had this morning for the first time, loosed the tongue of the dumb, or unstopped the ears of the deaf! With what interest do we read the history of the man whose withered limbs had never conducted him to the house of God? *He was carried and laid daily at the gate of the temple, to ask alms of them that entered into the temple.* With eager look, the helpless cripple gazes on the multitude, whose active limbs had saved them from begging their bread, and were conducting them to the temple of God. *And Peter, in the name of Jesus took him by the right hand, and lifted him up; and immediately his feet and ankle bones received strength. And he, leaping up, stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.* The whole congregation were filled with wonder and amazement at that which had happened unto him. With what tears of joy—with what emotions of gratitude and thanksgiving did he fly to the instruments of this miracle of mercy, and hold them fast in the embraces of his arms, even in the temple

of God. *And as the lame man which was healed, held Peter and John, all the people ran together into Solomon's porch, greatly wondering.*

My hearers, all these wonders of mercy have been enjoyed by us this morning. If the blind, and the deaf, and the dumb, and the lame when restored, had cause of gratitude and thanksgiving,—what are *our* obligations to God this morning? To us, the

use of our limbs and the gift of speech the eye that sees and the ear that hears, are *common* blessings; they are mercies which we have always possessed, and our enjoyment of them has never for a moment been interrupted. Bless the Lord, O, our souls, and all that is within us, bless the Lord, for he is good, and doeth good continually.

Miscellaneous.

To the Editor of the Christian Spectator.

SIR,

THE following account of Gibraltar I wrote while there a few months since. If you think it will be interesting to your readers, it is at your disposal. I ought in justice to myself to observe, that I have not been able to light upon any printed documents with which I could compare the statements made in this communication; they are derived from my own observation and from the information of gentlemen residing in the place. Though I cannot therefore vouch for their entire accuracy in some minute particulars, I believe they will be found to be substantially correct. Yours, &c. I. C.

The Rock of Gibraltar is situated within the Straits of the same name, and at the upper extremity of the narrowest part of them. It is surrounded by water, excepting a small part of the north side, where it is united to Spain by a narrow strip of low sandy land, called the "Neutral Ground." The whole extent from the north to the south point facing the Straits, is two miles; from east to west it is one mile. The north and east sides are almost perpendicular precipices through their whole extent; while the south side descends gradually from the summit to the water. The same is the case with the west side,

towards the north end of which lies the Town, or as it is there always called, the Garrison of Gibraltar, fronting the Bay of the same name.—The longitudinal summit of the Rock presents to the beholder three points of great elevation, the highest one being near fifteen hundred feet; while the intervening parts are considerably lower, and irregularly scooped out. The north point of elevation is called the *North Pinnacle*, beneath which is the seat of the principal excavations; the middle one is the *Signal Station*; the remaining elevated point is known by the name of the *Watch Tower* or *O'Harra's Folly*.

Much as I had heard of the extent and strength of the fortifications at Gibraltar, they far surpassed my expectations and I despair of giving any description which shall convey a just idea of them to others. I will however, sketch the course we took in visiting them. At the Moorish Castle—a remnant of other days—which stands in the wall of the town, we entered *Willys* and *Windsor Galleries*. These galleries are excavations *entirely within* the Rock, and form a continued subterraneous passage of almost two thousand feet in length, about twelve feet in height and the same in width. This passage gradually ascending pursues a zigzag course corresponding with the external form of the rock at a dis-

tance of a few feet from the outside which is on the left as you go up. At short intervals there are port-holes or embrasures, which furnish a dim light to this gloomy passage. In each of the embrasures there are pieces of ordnance, mounted and completely ready for use.

Near the upper end of Windsor Gallery is *Lord Cornwallis' Hall*, to which you descend by a flight of stone stairs of fifty-six steps. In this spacious apartment, are three embrasures, supplied with sixty-eight pounders.

Still further along is *St. George's Hall*—the most wonderful of the excavations, and the most interesting object of the kind, belonging to this place. It is an immense room of about forty-five by fifty feet in area, and full twenty feet in height. In it are six embrasures, and as many pieces of ordnance, bearing upon every part of the Neutral Ground, and one of them pointing almost perpendicularly down upon it. Adjacent to the hall is a fine roomy magazine, well secured, and properly furnished for a time of need. In the roof of the hall is a shaft communicating with the top, for the purpose of letting off the smoke from below. The part of the Rock which contains this greatest of the excavations and is in truth so hollowed out as to be little more than a shell,—when viewed from without,—seems to be an immense cylindrical fragment with a conical cap, almost dis severed from the perpendicular side of the main body, and adhering to it with barely sufficient strength to keep it from falling. From *St. George's Hall* we ascended by another circular flight of stone stairs to the *Look-out*—a terrace of a few feet in diameter, on the *outside* of the Rock and at the top of the cylindrical fragment. This is a spot in which we did not care to continue longer than was necessary to satisfy curiosity, for beneath us was a frightful precipice of almost a thousand feet, and above us at nearly the same distance was a towering ledge

of rocks that threatened every moment to overwhelm us. Returning to *St. George's Hall*, we retraced our steps through the main passage, till we came to a particular gateway; there bidding adieu to the excavations, we soon reached the open air.

In every part of these excavations, you pass large piles of cannon balls. I was told that in the whole there are deposited here two hundred and seventy thousand, thirty-two pound shot; the carrying of each one of which up the rock was a day's work for a soldier.

It should be observed that most of these excavations are of late origin, having been made since the commencement of the reign of George III.—some bearing date 1783, '89, &c.

In addition to the excavations, the Garrison itself is walled, and at the distance of every few paces cannon are planted upon the walls. The amount of ordnance is now more than six hundred pieces, and in times of war there are thirteen hundred, varying in size from eighteen to sixty-eight pounders. The number of the military is now three thousand; in times of war it has been ten thousand. The fortifications on the side of the Garrison next to the water are immensely strong, and bid defiance to attack. Here are walls within walls—cannon so placed as to cut down an assailant at every point of approach—double and treble out-works—moats, pallisadoes, draw-bridges, portcullises, trenches, sally-ports, ramparts, bastions, and almost every thing else that can give defence. The place is now absolutely impregnable to any military force, and can be reduced only by treachery or starvation. It is said that the engineers of the late Emperor of France were for some time exploring the premises; and the more they examined them, the more they were convinced of the expediency of not attempting to take the place by force. The prospect of starving out the garrison was also a pretty forlorn one, since it has always within it military stores and

provisions amply sufficient for all the wants of half a year.

But to return to our excursion. From the excavations, we proceeded, on the outside of the Rock, to the middle point—the *Signal Station*. From this place, as the name implies, signals are given on the approach of vessels; and here also the morning and evening guns are fired. In this airy region is a small house for the accommodation of the family of the corporal of the station, and his guard of four men. This is the only part of the summit of the whole rock, which is inhabited. Here we enjoyed a delightful and extensive view of the surrounding scenery. To the East, the Mediterranean, commencing directly beneath, spread before us as far as the eye could reach.—Toward the South and beyond the Straits, the coast of Africa stretched along the horizon.—On the South-West, the view extended down the straits nearly to the Atlantic.—To the West, almost under us and near the foot of the Rock, was the Garrison itself, appearing from this spot, better than from any other. The Bay also, with its shipping, looked beautifully,—the largest vessels diminishing to the dimensions of petty boats; and on the side of the bay opposite to the Garrison was Algeziras with its white houses and green plats.

We now proceeded towards the southern extremity of the Rock, to the third point of elevation, called *St. George's Tower*, or more frequently, *O'Harra's Folly*. This last name originated from the following circumstance. While General O'Harra was Lieutenant Governor of the Garrison, he conceived it possible to telegraph from this point to Cadiz; while every body else was convinced that it was entirely impracticable. But relying upon his own opinion, he erected the Watch Tower, whose remains are yet standing, and endeavoured to descry Cadiz. But the intervening mountains were found to be so high, that it was impossible to overlook them. Shortly after its e-

rection, the tower was struck by lightning and a sentinel killed on the spot; and here the project ended.

Below O'Harra's Folly and a little to the North of it as we descended to the Garrison we came to *St. Michael's Cave*—a curious and interesting spot. After entering it by a small orifice of a few feet in diameter, we were ushered into an immense subterraneous room, of as much as one hundred feet by seventy in area, and more than sixty in height. In the middle is a gigantic column of several feet in diameter, and around the room are several others of equal dimensions—all evidently stalactites and formed gradually, by accretion, from the lime water constantly oozing through the rocky roof and dropping down from it. In some places around the edge of the room, the stone is formed into something like basins, which are filled with very palatable and pure water. From this room you can penetrate a great distance, by a passage, now very narrow, and now swelling into large apartments. The end of it has not I am told ever been reached. In consequence of the abundance of monkies found on this part of the rock, some of the more credulous have been led to believe that there is a communication under water between the cave and *Apes' Hill* in Africa, and that monkies sometimes pass and re-pass in this way.

Every thing in Gibraltar is calculated to keep you constantly in mind of the fact that you are in a Garrison and of course subject to military law in all its rigour. Whichsoever way you turn your eye, it is met by companies of soldiers marching, or by guards going the rounds. You can scarcely walk ten rods without seeing soldiers doing obeisance to their officers, who are strolling around with all the pomp and parade of military life. All public movements have a direct tendency to awe visitors, and especially their neighbours the Spaniards, and the lower class of people who constitute the labourers and porters of the place. A stranger cannot

enter the Garrison without a permit from the officers. Daily the *Tattoo* and *Reveillé* are sounded. On the firing of the sunset gun the gates are closed ; and you are not permitted to pass out or in, till the same signal is repeated in the morning, when the gates are again thrown open. Every evening too, a skilful band of musicians assemble on the *King's Bastion*, where while witnessing the review of troops, you are entertained by the most inspiring and martial airs.

The soldiers of the Garrison are under the finest discipline. They are usually good looking men—well and neatly dressed,—and their arms and accoutrements are apparently in the best order. I was particularly struck with the fact that their countenances usually bore decisive marks of temperate and regular habits, and of fine health. Indeed the danger of their becoming intemperate is taken away by the condition on which every retailer of liquors obtains his licence, namely, that he will not deal out ardent spirits to any of the common soldiery. Many of the soldiers are Irish and Scotch ; and some of the officers furnish very favourable specimens of their respective countries, as well as of military life.

The liberty of the press is here much restricted. The editor of the "*Gibraltar Chronicle*"—a weekly newspaper, and the only one published in the place,—selects and puts in type about three times the quantity of matter necessary for the paper. The first *proof* of this he sends to the Lt. Governor, who by his Civil Secretary declares what part he is willing to have published ; and from this the editor makes out his paper. No anti-ministerial selections from the English papers are ever allowed ; and nothing at which the Spaniards or the inhabitants of Barbary can take umbrage. The Lt. Governor assigns as his reason, in the first case, that a Garrison has nothing to do with politics : and in the second, that by offending his neighbours, the supplies for the market of the garrison

might be materially injured and perhaps entirely cut off.

The expence of living in Gibraltar is enormous. It is universally admitted that it exceeds in this particular any place of its size in Europe. The reason of it is explained by a recurrence to the fact that all their provisions come from abroad,—their butter from Ireland—their cheese from Holland—their potatoes from the Isle of Jersey—their flour mostly from America—their meat from Spain—their vegetables from Barbary, &c.—Rents are very high, in as much as the ground for building is, from the situation of the place, limited. In an ordinary Hotel one is obliged to pay for the bed alone, and that none of the best, at the rate of seventy-five cents the night, and for every thing else in the same ratio.

In a commercial point of view, Gibraltar is of the very first importance. It is the key to the Mediterranean, and of course will always command the trade of the parts of Europe, Asia, and Africa, that lie on its shores. It has also decisive advantages for an extensive intercourse with Spain, particularly with the southern and eastern parts of the peninsula. At this very time immense quantities of goods are smuggled into that country from the Garrison. This business furnishes regular employ to a large number of small vessels, many of which are always to be seen lying in the Bay—prepared to sail, row, or fight, as occasion may require. Gibraltar derives additional importance from its being a convenient stopping place for Indiamen : they often run in, to get specie for China, to exchange their cargoes, or to replenish their stores.

The principal street, in which much of the business is done, is *Water Port* or *Main Street*. This with two other streets runs along the side of the Rock from North to South ; and these are crossed by a number of smaller lateral ones. The houses are nearly all stone plastered over and painted yellow, slate or choco-

late colour. The streets are remarkably clean being swept every morning by the soldiers, and the refuse carried out to the Neutral Ground, where it is burnt.

There are here no docks or wharfs extending out to such a depth of water, that the shipping can lie in safety along side of them. But all vessels are obliged to anchor out in the Bay. Here they are usually without danger from any other wind, than the South West. A gale from this quarter often produces a very heavy sea, and vessels are driven ashore on the Neutral Ground, and sometimes greatly injured. To avoid being damaged, they are not unfrequently obliged to slip their cables and put to sea.

All the cargoes of vessels are landed on a small spot of only a few hundred feet in area, called the *Old Mole*; from this place also, every thing is taken which is put on board the ships lying in the Bay. Hence it is, as you may well suppose, a place of much bustle. To say nothing of mules and carts, here are boatmen, merchants, porters, supercargoes, and sailors of every nation jostling and tumbling around in direful confusion; each with all his might, Babel-like, jabbering away in his own language.

Vessels are often detained here a long time, both when going out and up the Straits. This is owing to the fact that the wind, drawing through the straits with great force, is always *directly* up or down, that is, directly East or West. When the wind is from the east and very moderate, vessels can generally, though with difficulty, come in the straits,—since they have always a strong current in their favour. But when the wind is from the west and at all fresh; it is next to impossible for vessels, being any where between Cape De Gatte and Cape Spartel, to get out to the main Ocean, since the wind and current are then both dead ahead. An instance occurred just before I was at Gibraltar, of several vessels being on this account detained there, more

than a month, and in consequence of it whole cargoes of fruit were lost.

While Gibraltar possesses so much that is interesting to the soldier and merchant; it has also something to allure the man of letters. Although there is not a book-store in the place, and nothing that looks like it, excepting one or two small stationer's shops; yet, this defect is to a great extent, remedied by two excellent public libraries. One of these, the '*Garrison Library*,'—is supported by the officers, and is appropriated exclusively to their use and that of their families. The other, the '*Commercial Library*,'—is deposited in the upper part of the Royal Exchange—a large commodious building. In one room is a regular file of English papers of both political parties, with every convenience to invite one to pass a leisure hour; in an adjacent room is the Library itself, put up and arranged in the best manner. The rooms are constantly open from eight o'clock in the morning till eight in the evening every day, and furnished with fire and lights when necessary. To these strangers have access at all times, on being introduced by some proprietor. The Library consists of three or four thousand volumes—most of them fine editions of valuable books and well bound. A committee of twelve meet monthly for the purpose of selecting books to be added to the Library. In the mean time there is always a blank book lying on one of the tables in the Library, where any proprietor can enter such books as he would like to have added. When the Committee meet, they look over the list and write 'approved' opposite to such volumes there mentioned, as they conclude to admit, and send out for them to England by the earliest opportunity.

Although most of the inhabitants of Gibraltar come there solely for emolument, and intend to leave it as soon as this object is accomplished; some efforts are however, made for the establishment of schools and churches. The schools for children

under ten years are very good, though attended with considerable expense. When children are advanced beyond this age; if their parents can afford it, they are sent to England to complete their education.

So few of the inhabitants are natives of the place that those who are born in it, are, by way of reproach, proverbially called "Rock Scorpions."

In the place, there are several synagogues, two cathedrals, a Methodist chapel, and an Episcopal chapel belonging to the military. There was, in circulation when I was there, a subscription for a large Episcopal chapel for the civilians, which it was expected would soon be erected. At that time there was however very little of what protestants would term a proper observance of the sabbath. Sunday, here as elsewhere in Europe, (and sometimes, to our shame be it said, even in America) is the great day for military parades and reviews,—a source of melancholy reflection to a religious mind.

The Duke of Kent was the Governor of Gibraltar till his decease. He was succeeded by the Earl of Chatham, eldest son to the distinguished Earl of Chatham and brother to the celebrated Prime Minister, William Pitt. The present Lieut. Governor is St. George Don, who resides in the Garrison and upon whom devolves the actual duties of government. The population of the place is transient and constantly fluctuating. The number of the inhabitants is now, about 13,000, including the military; at one time of great business, there were 25,000. They are from various nations. The first thing that strikes the eye of a stranger is their variegated character. At almost any time, by stepping into the street and standing a few minutes, you will see Greeks, Turks, Jews, Moors, Algerines, Italians, Genoese, Americans, Frenchmen, Spaniards, and Englishmen, each in their own costume, speaking their own language, and exhibiting their national peculiarities. Brydone calls Malta an 'epitome of

Europe;' but Gibraltar is not only an epitome of Europe, but also of Asia, Africa and America. There are about seven hundred Jews in the city. Of the civilians, there are as many Genoese, as of any other nation: the majority of the labourers is said to be composed of them. They seem to be, as a fellow-traveller observed, 'The yankees of the Mediterranean.'

Between the Garrison and the little settlement on the south-west part of the rock, and upon the same declivity that extends along the whole length of it, is the *Alameda*, a delightful spot. It covers several acres of ground. Formerly it lay unfenced, and was used as a burial place.—Three or four years since, sufficient money was raised by subscription, to convert it into an elegant pleasure ground. One part of it is intended as a place of parade, and is now fitting up for the purpose. The remainder of it is covered with green, and intersected by a number of serpentine walks, the edges of which are furnished with seats of white marble, and are planted with shrubbery, geraniums, prickly pears, orange, lemon, balm of Gilead, and fig-trees. On elevated and suitable spots are two handsome circular pavilions, enclosed by reticulated wood work so well covered with vines as to exclude the sun. They are provided with seats, and furnished a welcome retreat from the heat without. Upon a terrace not far from one of these pavilions, is a colossal *Statue of General Elliot* in martial array, and holding in his right hand the key of the Garrison, in commemoration of the result of the siege of the place while it was under his command. In the rear of the statue on one side, is a cannon and a pile of shot; on the other, is a mortar mounted. This terrace is encompassed by nine stone pillars, covered with greens.—At a short distance is a large *statue of Neptune in the act of stabbing a dolphin with his trident*. This statue was the figure head of the famous Span-

ish vessel (*Santissima Trinidad*) taken by Lord Nelson at the battle of Trafalgar.—Further still to the south on a column of considerable height (standing upon a pedestal,) is a marble *Bust of Wellington*. On the column is a brass breastplate; suspended by a leathern belt, upon which are recounted the exploits of the hero.

The weather at Gibraltar is temperate, both in winter and summer. The thermometer ranges from 53° to 86° ; these have been the greatest extremes within the last fourteen years. This we learnt from inspecting a meteorological table in the Commercial Library.

While at Gibraltar, Mr. D.— and myself made a little excursion into Andalusia, the Southern province of Spain. In passing the lines we had considerable difficulty in getting a passport, attended with not a little amusement. The Spaniards are always very apprehensive lest they should become infected with contagion. Accordingly my friend and myself were in due form *smoked* for the plague. After that, we were permitted to pass on without molestation. On the way to *San Roqué* are three monuments overhung by crosses, denoting that persons have been murdered there, and inviting the passing traveller to pray for them. The road to *San Roqué* is now becoming very fine through the instrumentality of General Don, who has caused it to be thus perfected by sending the soldiers of the Garrison to labour on it. The view of *San Roqué* and the surrounding country from Gibraltar was delightful; but when we entered the town, we were surprised to find the streets possessed of so little neatness. The same is said to be the case with most Spanish towns. Their beauty when viewed at a distance is to a great extent owing to the pleasing contrast between the uniform whiteness of the houses and the rich verdure of the surrounding country. A visit to *San Roqué* is much relished by the inhabitants of the Garrison, because there is no other place, to

which they *can* go. Consequently at all times of day, the road is thronged by parties of pleasure in carriages and on ponies, as well as by market-ers with their mules and donkies. In *San Roqué* one has characteristic specimens of the Spanish manners, dress, gait and mode of life. We could not but smile when we recognized in the basins of the barbers (who, by the way, draw teeth and bleed, as well as shave,) what we at once pronounced to be exact fact-similes of “Membrino’s helmet.” It is said that further in the interior of Spain, there are still many things, precisely such as the author of *Don Quixote* describes them to have been in his day. The Spanish Inns are better than I expected to find them; yet I cannot say they are conspicuous for their neatness. The stable is usually on the lower floor, sometimes directly under the dining room.

While at *San Roqué*, we visited the Spanish Church, a very spacious edifice, furnished in the true Catholic style, containing many splendid ornaments, with large images of the saints, and of our Saviour under the different circumstances of his mediation.



To the Editor of the Christian Spectator.

SIR,

It is to be lamented, that, notwithstanding the improvements which have lately been introduced into our country, the method of liberal education is still so defective. The reading of the classics, in our schools and colleges, is too often confined to a bare interpretation of the *words* of the author. The student opens his dictionary and learns the meaning of the sublimest passages in broken pieces. Very little is done towards making him understand the beauties of the book he reads. He goes, as our great Dramatist expresses it, *to a feast of languages and steals all the scraps*. Such a method of instruc-

tion is very unhappy. It not only destroys taste, and renders the walks of literature barren and tedious; but it unfits the mind for a better interpretation of the word of God.

Every author, whether he be a poet or an orator, whether he be ancient or modern, has figures of speech, delicacies of allusion, and arts of language peculiar to his age and nation, and likewise peculiar to himself. It is impossible to understand him and still more impossible to relish his beauties, without knowing that circle of relative ideas from which every page of his productions borrows light. Fully to understand one author, also helps us to understand another: the poet illustrates the historian; the historian the poet. To clear our path, as we go, from the brambles and briers which obstruct, renders the whole journey more rapid and delightful.

There is a mode of recitation, which, it is much to be desired that the instructors in our public seminaries would adopt. They should initiate their pupils into the whole science of appreciating the excellence, and understanding the character of the ancient authors. As example is a better method of conveying our ideas than precept, I beg leave to offer the following *Rhetorical Praxis on the first Eclogue of Virgil*; not to apply the rules of grammar, but to show the manner in which this beautiful writer decorates his sentiments with the richest ornaments of language; and to prove, in some humble degree, how much must be explained before such an author is perfectly understood. If this specimen meets your approbation, I will send another in which the same rules of interpretation shall be applied to one of the Psalms of David.

Yours,

ORBILIUS.

If we may believe the traditions of antiquity, this eclogue was written on an occasion in which Virgil was deeply interested. His country was then in a peculiar state. The faction

of Octavius and Antony had just triumphed over the friends of liberty—the followers of Brutus and Cassius. The soldiers of demagogues fight only for spoil; and it was necessary therefore that Octavius should reward his soldiers. In a manner very cruel but not uncommon in those turbulent times, he deprives the old inhabitants of their estates and divides them among his own partisans. One of these sufferers was Virgil; but through the intercession of Mæcenas, it seems, he recovered his possessions; and to commemorate that act of generosity he wrote this immortal song.

This eclogue is the most original of Virgil's, and by far the best. It might be adduced as a proof of what the late Dr. Dwight used often to observe, that even in the lightest effusions, if we would excel, we should always have some subject. The richest dress is not beautiful, unless there be a body to wear it. There is more of a purpose, more of a theme to this pastoral, than to any other which Virgil has written. In the others we have melodious lines and brilliant ornaments; in this we find fiction inspirited and made eloquent by the sincerity of truth.

The poem opens with a contrast between the situation of another Mantuan, and Virgil who had by special favours been restored to his possessions. Poets and painters delight in contrast; and no contrast can be more affecting than that, by which peace and security and home are opposed to turbulence, and danger and exile. They are represented as shepherds, not only because that character is suitable to men in rural life, but because the imagination has always been soothed with crooks and pipes, and streams and breezes. By being dramatic, the picture is more vivid and affecting.

Tityre, tu patulæ recubans sub tegmine fagi
Sylvestrem tenui Musam meditaris avenâ:

Nos patriæ fines, et dulcia linquimus
arva;
Nos patriam fugimus: tu, Tityre, len-
tus in umbrâ
Formosam resonare doces Amarylli-
da sylvas.

These words, uttered by the unhappy Mantuan, who here speaks as a representative of the rest of his countrymen, are conspicuous for that art by which poetry has always solicited the attention of the reader.—The *happy* shepherd is represented as supinely reposing under the cover of the expanded beech tree.—Here he indites the rural song. The word *recubans* describes the ease of his body; and his employment indicates the serenity of his mind. The species of the tree is named for the purpose of being specifick. It is one which has long been confiscated to the poetic shepherd; whilst its boughs yield him shade, its branches were to drop around him the food of the golden age. When the speaker turns to his own situation, his words arrange themselves in an artful climax. Our language scarcely admits it to be translated. *We leave the limits of our country and our sweet fields; yes, from our country itself we are forced to fly.* His mind then glances back to his companion's happy situation. Nothing can be more concise and complete than the three words—*lentus in umbra*. *Lentus* is applied to the vine which creeps and winds wherever it pleases. It indicates a mind perfectly unbent from care; a situation in which ease is enhanced by forgetfulness of the past and carelessness of the future. The last line of the speech shows how poetry delights to describe the whole cause by substituting the most pleasing effect. The thing to be declared is the singing of a shepherd; and the poet gives it to us by making us hear the responses of an echo.

Besides the beauties of the language, the reader should attend to the picture it gives us of the mind. The predominant passion in the speaker's

mind is grief. Grief is always employed in comparing happier situations with its own. The mind in such a state glances, with inconcievable rapidity, from images of happiness to shadows of woe. It makes every thing bend to the same object, namely, deepening the gloom, with which it conceives itself to be surrounded. All this is painted in the speech before us. The speaker's mind continues not for two lines in the same state; but his object is still the same—to aggravate the miseries of robbery and exile.

O Melibœe, Deus nobis hæc otia
fecit.

Namque erit ille mihi semper Deus:
illius aram

Sæpe tener nostris ab ovilibus imbu-
et agnus.

Ille meas errare boves, ut cernis, et
ipsum

Ludere, quæ vellem, calamo permi-
sit agresti.

I remember on first reading these words at school, I concluded the poet must have been a very pious man; for thus I translated them: *God has given me this repose; for he shall always be my God*—How necessary it is to understand the manners of antiquity! The practice of deifying powerful benefactors was prevalent among the poets of the Augustan age; and these lines, so far from savouring of piety, are only an example of the grossest adulation.

A tender lamb from my fold shall often dye his alter. The great secret of poetry is to translate abstract language into visible images. The didactic author speaks to the mind; but the poet, as much as possible, to the eye. The metaphysician would say God is a Being of dreadful power; but the poet would exclaim—*Before him went the pestilence, and burning coals went forth at his feet.*

So, in the passage before us let us remark the difference between the language of naked abstraction and that of ornamental imagery. The simple proposition is—I will worship

my benefactor as a God.—But the poet in expressing this proposition makes us see the tender lamb drawn from the fold and the altar streaming with his blood.

Non equidem invideo, miror magis:
undique totis
Usque adeò turbatur agris. En ipse
capellas
Protenus æger ago: hanc etiam vix,
Tityre, duco:
Hic inter densas corylos modò nám-
que gemellos,
Spem gregis, ah! silice in nudâ con-
nixa reliquit.
Sæpe malum hoc nobis, si mens non
læva fuisset,
De cœlo tactas memini prædicere
quercus:
Sæpe sinistra cava prædixit ab ilice
cornix.

In all writings of fancy, it is important to distinguish that which is intrinsic and essential to the subject, from that, which is only added to complete the decoration. No one can mistake what the object in the first lines of this speech is. By describing the miseries of the exiled shepherd's journey, the writer designs to impress upon us the miseries of discord and civil war. But what are we to learn from the three last of the lines quoted? As the writer had chosen the pastoral dress in which to clothe the event he commemorates, it was necessary for him to make his shepherds act in character. Circumstances must therefore be appended to the story which had no essential connection with the premature event. The stricken tree and the ominous crow had nothing to do with Virgil's loss. But they were necessary to complete the character of the shepherd. The writer wishes his readers to feel that they are hearing the language of rural swains; and he paints them as superstitious. Nothing can be more characteristic. The same art is exhibited a few lines below, when the countrymen speaks of his making rich cheese for the un-

grateful city. What can be more natural than to represent the rustic as blaming the city-people for not paying him liberally for his commodities? These circumstances are added merely to complete the dress in which truth was enveloped. As direct sentiments, they would be weak and puerile; but considered as picturing the feelings of the speakers they are beautiful and proper.

In the remaining part of the Eclogue, the student might be taught to notice the beautiful periphrasis by which advancing age is expressed: "*Candidior postquam tondenti barba cadebat.*"

Or the other, by which the time of day is designated:

Et jam summa procul villarum cul-
mina fumant,
Majorésque cadunt altis de montibus
umbræ.

Both of which in naked simplicity only mean—*After I was older*—and, *it is now near sunset*. The student might also be pointed to the manner in which Amaryllis' singing is expressed; instead of whose voice, the pines and fountains and groves are represented poetically, as themselves speaking. He might be taught the manners in which a mere negation might be amplified—

Antè leves ergo pascentur in æthere
cervi,
Et freta destituent nudos in littore
pisces;
Antè, pererratis amborum finibus,
exul
Aut Ararim Parthus bibet, aut Ger-
mania Tigrim,
Quâm nostro illius labatur pectore
vultus.

Or the affecting circumstance by which the loss of a residence may be displayed:

Non ego vos posthac, viridi projectus
in antro,
Dumosa pendere procul de rupe vi-
debo.

All these things and many others

might be pointed out of which a dictionary and grammar give neither notice nor indication. This mode of instruction would sprinkle the paths of literature with flowers; and encourage the student to proceed, by teaching him, that at every step he can find a rich reward.

But the best effect to be expected from such a mode of instruction, is that it would prepare the mind for a right understanding of the word of God. What is the reason that so much prejudice exists against that mode of explaining Scripture, by

which it is found all other books must be explained? Why should every word, and every letter, and every fringe of a poetic ornament, be weighed in a scale of mysticism, or magnified into a doctrine by the microscope of Systematic Theology? Neither truth, nor orthodoxy need this adscititious support. Such a method of treating any other book would make it ridiculous. The bible is to be explained by extensive learning under the guidance of modest piety and sober sense.

Review of New Publications.

The application of Christianity to the Commercial and ordinary affairs of life.—By THOMAS CHALMERS, D. D. Minister of St. John's Church, Glasgow. *Third American Edition* : Hartford : 1821 : pp. 216.

[Concluded from page 33.]

THE next discourse in this interesting series, is *on the great Law of christian reciprocity*; from Matt. vii. 12: "*Therefore, all things whatsoever ye would, that men should do to you, do ye even so to them: for this is the law and the prophets.*" Instead of adopting the common exposition of this passage, Dr. Chalmers classes it with other positive injunctions of the New Testament, which he says, have been laboriously explained away, under a false apprehension, that adhering to the literal meaning, must lead to conclusions, subversive of the established principles of religion. He complains in strong language, that this text, particularly, has been so "mutilated and dressed up" by Commentators, as nearly to destroy all its legitimate force, and to make it mean what the Saviour never intended. Thus an affrighted selfishness, according to Dr. C. has employed all her sophistry to show, that we can never be re-

quired to do unto others, what they have no right to desire, or expect from us, but only, what is *reasonable*—instead of taking the rule as Christ has left it, which plainly and literally commands us, to do every thing for others, which we *would* that they should do for us, whether *reasonable*, or *unreasonable*.

Every qualification of the text, is, he thinks, explicitly introduced by the clause, "all things whatsoever ye would." Here is no distinction laid down, between things fair and unfair. The signification is so plain and absolute, that let the thing be what it may, if you wish others to do it for you, you are bound to do the very same thing for them also.

For example: if you wish your next-door neighbour to give you half his fortune, you are bound to present him with the half of your own. If you wish a relation to burden himself with the expenses of your family, you cannot, supposing that you are equally able, escape from the obligation of doing the same for the family of another. Or if you wish another man to become your servant, you hereby bind yourself to the like personal sacrifice and self-denial. These and such as these, are according to Dr. Chalmers, the "liberalities," en-

joined in the "all things whatsoever" of his text. Nor does he suffer that any modification is requisite, to guard against unprincipled encroachments upon the reciprocal rights of men. The rule has a reaction upon rapacious desires and demands, which is the best security that can be devised in the case. What does it require? Simply this, that you should do that service, or make that sacrifice for the good of another, which you would desire from him. If you have nothing to ask, or wish from him, then the text requires nothing from you. Other passages may require you to assist your neighbour, though you should neither wish, nor expect any thing from him; but this does not. The bare circumstance of your positively not wishing that any service should be rendered to yourself, exempts you, as far as the simple authority of this precept is concerned, from the obligation of rendering a like service to others.

Thus a literal adherence to the precept will, as Dr. C. contends, operate advantageously in two respects. It will at once guide us to the performance of good offices for others, and regulate our desires of good from them. Thus if a man will be unreasonable in his desire, he burdens himself with a correspondent obligation. The more extravagant his wishes are, the heavier is the load of duty which he imposes upon himself. The command is imperative: and if he makes it impracticable by the extravagance of his desires, he nevertheless brings upon himself the guilt of violating it. The only way of escape from this dreadful responsibility, is to reduce every wish of service or liberality from others, to the standard of what is right and equitable. Thus graduating his wishes by what is fair and equitable, he lowers the standard of the rule, which binds him to act according to the manner of these wishes:

"The operation is somewhat like that of a governor, or fly, in mechanism. This is a very happy contrivance, by which all

that is defective or excessive in the motion, is confined within the limits of equality; and every tendency, in particular, to any mischievous acceleration, is restrained. The impulse given by this verse to the conduct of man among his fellows, would seem, to a superficial observer, to carry him to all the excesses of a most ruinous and quixotic benevolence. But let him only look to the skilful adaptation of the fly. Just suppose the control of moderation and equity to be laid upon his own wishes, and there is not a single impulse given to his conduct beyond the rate of moderation and equity. You are not required here to do all things whatsoever in behalf of others, but to do all things whatsoever for them, that you would should be done unto yourself. This is the check by which the whole of the bidden movement is governed, and kept from running out into any hurtful excess. And such is the beautiful operation of that piece of moral mechanism that we are now employed in contemplating, that while it keeps down all the aspirations of selfishness, it does, in fact, restrain every extravagancy, and impresses on its obedient subjects no other movement, than that of an even and inflexible justice."—pp. 120, 121.

Having thus exhibited his view, of what has been so happily styled, *our Saviour's golden rule*, and as he seems to think, guarded his explanation against the objections to which it might be thought liable, Dr. C. proceeds to make a very ingenious, and if we are not mistaken, original application of the rule. He undertakes to show, how admirably the whole work of Christian benevolence might be adjusted by our adherence to it. A heavier obligation may be laid upon the rich man, in other parts of the New Testament; but by this precept, he is bound to do no more for the poor man, than what he would wish in similar circumstances, to be done for himself. In like manner, let the poor man desire no more than a christian ought to wish for—let him work, and let him never beg, except when he must otherwise starve; and in "such a state of principle among men, a tide of beneficence would so go forth upon all the vacant places in society, as that there should be no room to receive it." Thus the rule reaches the most dependant as well as the most affluent; and indeed, its

operation upon the former, is far more important in its effects than upon the latter.

Bad as it is for a rich man to be a miser, and to withhold from the needy those charities which he is bound to bestow for their relief, it is far worse, in the opinion of Dr. Chalmers, for a poor man to claim more than the rule will fairly give him. The arguments and observations by which he illustrates and enforces this opinion, are worthy of being presented to our readers entire, and of being engraven on every christian heart. But a brief abstract is all that our limits will permit. Those who read our review merely, will therefore have but a faint conception of the nice discrimination, glowing exuberance, and lofty eloquence of these paragraphs.

There is then, let it be supposed, a man of wealth, all whose affections are absorbed in selfish gratifications and private interests, so that he has no spare sympathies for the children of want around him; and who has learned to turn a deaf ear to every application for charitable aid:—such a man, certainly, keeps back something from the common fund. The cause of charity, however, suffers merely to the amount of what he withholds. There is only so much less of direct countenance and support than would otherwise have been given; “for in this our age, we have no conception whatever, of such an example being at all infectious.” “It will oftener provoke an observer to affront it, by a contrast of his own generosity, than to render it the approving testimony of his imitation.” To this strong statement we cannot fully subscribe. We believe on the contrary, that the example of a single individual, in withholding from the funds sacred to charity, has often a prodigious influence upon others, in keeping back their contributions.

But we are willing to admit, for we think Dr. C. has fairly demonstrated, that a far wider mischief is inflicted on the cause of charity, by the poor man, who is unreasonable in his de-

sires, than by the rich man, who is ungenerous in his gifts. There are those, unquestionably, whose demands and expectations rise in proportion to the liberality that feeds and clothes them; whose rapacity is inflamed by the gifts of charity; who make merchandise of the sympathies of the benevolent; and greedily appropriate to themselves far more, than their necessities require; or else abandon themselves to vagrancy, as the most lucrative employment in which they can engage. Now a man of this class, may righteously, we have no doubt, be denounced as the worst enemy of the deserving poor; for he wrests from them more than is withheld by the most opulent miser. Nor is the amount of the robbery which he has practiced upon his brethren, to be estimated by the alms which he has monopolized, by the charities which he has diverted from the more modest sufferers around him. He has not merely turned aside the stream of beneficence. He has closed its flood-gates. He has chilled and alienated the hearts of the wealthy; and it is therefore he, who indirectly grinds the faces of the poor, with more terrible effect than the most parsimonious of the affluent around him. Wherever he goes, he brings suspicion upon all the poor that come after him, and “locks against them the feelings of the wealthy, in a kind of iron imprisonment.” He sheds a cruel and extended blight over the fair regions of philanthropy, and drives many away from them, who but for his imposition, “would still delight to expand and expatiate among their habitations.”

The truth then is, that the poor can contribute more to the cause of charity, by the moderation of their desires, than the rich can bestow from their abundance. There is a common excellence attainable by both, through which the poor may be as splendid in generosity, as the rich, and yield a far more important contribution to the peace and comfort of society.

This may appear to many, at first view a very questionable declaration; but Dr. C. is at no loss for arguments to substantiate it. Thus when a sum of money is offered by the rich man for the relief of want, and the poor man declines it, resolving if possible to support himself a little longer; and the money which he thus nobly declines, goes from him to a still more needy object;—who in this case is the giver of it? The first and most obvious reply is, that it is he who owned it; but it is still more emphatically true, that it is he who declined it. Though the gift did not emanate from the poor man, what a noble generosity is that in him, which sends it down to some neighbour poorer than himself, to some family still more friendless and destitute than his own. It was given the first time from an overflowing fulness. It is given the second time from stinted and self-denying penury. Dr. C. carries this happy illustration a step further:

“It need scarcely be remarked, that, without supposing the offer of any sum made to a poor man who is generous in his desires, he, by simply keeping himself back from the distributions of charity, fulfils all the high functions which we have now ascribed to him. He leaves the charitable fund untouched for all that distress which is more clamorous than his own; and we therefore, look, not to the original givers of the money, but to those who line, as it were, the margin of pauperism, and yet firmly refuse to enter it—we look upon them as the pre-eminent benefactors of society, who narrow, as it were, by a wall of defence, the ground of human dependence, and are, in fact, the guides and the guardians of all that opulence can bestow.”—pp. 128, 129.

Thus our author exultingly looks forward to the time, when the benefactions of the rich, and the desires of the poor “will meet and compass” when the latter will wish for no more than the former will delight to bestow; when the work of benevolence will be prosecuted without that alloy of rapacity on the one hand, and distrust on the other, which serves so much, to alienate from each other, the givers and recipients of charity, and when the rule of our Saviour,

comprehending the wishes of man, as well as his actions, shall exert an undisputed authority over the species.

This charming picture of christian reciprocity, subsequently receives many other fine touches from the pencil of Dr. Chalmers, before he comes to the closing paragraph of the present discourse, in which he has given us a most affecting view of his condescension and sufferings, who “though he was rich, yet for our sakes became poor, that we through his poverty, might be made rich.”

Discourse the sixth, is *on the dissipation of large cities*; from Eph. v. 6: “Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience.” The things here referred to, are thus strongly reprobated in the preceding verse. “For this we know, that no whoremonger, nor unclean person, nor covetous man who is an idolater, hath any inheritance in the kingdom of Christ and of God.” All this, as Dr. C. characteristically expresses it, “looks hard upon the votaries of dissipation. It is like eternal truth lifting up its own proclamation, and causing it to be heard, amid the errors and delusions of a thoughtless world. It is like the Deity himself, looking forth as he did from a cloud on the Egyptians of old, and troubling the souls of those, who are lovers of pleasure more than lovers of God.” The condemnation of the text, fastens itself,—not on the man who is guilty of all the crimes alluded to; but who offends in any *one point*. It is not as if were said, that he who is dishonest, *and* licentious, *and* covetous, shall not inherit the kingdom of God:—but he who is *either* dishonest, *or* licentious, *or* covetous. It is not the man who combines all the deformities of character which are specified, that is condemned; but he to whom any one of them belongs. And here let it be well observed, that disobedience in a single point, may be more decisive of a man's character, than his apparently keeping the

whole law besides. It may be for the time, the only point, where the will of the Lawgiver comes in direct competition with his strong inclinations;—his disloyalty here, shows what he would do in every other case, if the temptation were equally strong. It is therefore right, that he should be condemned for a single act of disobedience. This principle is fully recognized in every well regulated civil government. The law does not wait for a man to commit murder, treason, and arson, or to commit any one of these crimes twice, before it lays its strong hand upon him; but for the first capital offence sends him to the gallows.

It will not therefore do, for any one to plead his exemption from the vices of dishonesty—against which he is secured, not by the authority of God, but by his own selfish interests, as a set-off to the indulgence of his carnal affections. The question is not, whether he offends in every thing; but why he offends at all. Whatever other exemption from sin he may plead, if he does not conscientiously “keep under his body,” he is evidently in the broad way that leadeth to destruction. We need look no further, to make out any estimate of his present condition, as a rebel: and of his future prospect of spending an eternity in the regions of despair. From his ample preliminaries of which the foregoing is a brief abstract, Dr. C. proceeds in a very lucid and able manner, to trace the *origin*, the *progress*, and the *effects* of a life of dissipation. And here, he first notices the want of early religious education. Young men go out into the world in most instances unfortified with religious principles, and of course, unprepared for the contest which awaits them. They may have been taught to abhor lying and dishonesty, and may have heard much said in praise of punctuality, industry and economy. They may also have been warned against those excesses of dissipation, which would inevitably unfit them for the prosecu-

tion of their worldly interests. But alas! how many persons, and of high worldly standing too, stop here. How many are satisfied with such a measure of sobriety in their sons as will save them from disgrace in the present life, without considering how much more is necessary to save them from eternal perdition. Such parents ought to know and to feel, that in sending abroad the children whom they have educated upon this low and worldly standard of christian morals, they are in effect incurring the guilt of human sacrifice; that they are offering up their sons at the shrine of an idol; that they are parties in provoking the wrath of God against them here; and that in the day of judgment, they shall hear not only the meanings of their despair, but the outcries of their bitterest execration.

“Know, then ye parents,” says Dr. C. in the most appalling strain of expostulation, “know then ye parents, who in placing your children on some road to gainful employment, have placed them without a sigh in the midst of depravity, so near and so surrounding, that without a miracle they must perish, you have done an act of idolatry to the god of this world; you have commanded your households after you, to worship him as the great divinity of your lives; and you have caused your children to make their approaches unto his presence—and in so doing, to pass through the fire of such temptations as have destroyed them.”

While Dr. C. bears this strong testimony against many who sustain the high and sacred relation of parents, he admits, that there are some of a very different character; some whose earnest endeavour it is, to bring up their children in the nurture and admonition of the Lord; some ‘who look on this world as a passage to another, and on all their household as fellow travellers to eternity along with them;’ and who ‘by prayer and precept and example,’ have strenuously laboured to be instrumen-

tal in preparing them for heaven. As we have on a former occasion fully expressed our views of what we conceive to be the *only* true standard of education ; we shall not here dwell upon the subject, but barely observe, in passing, that few scenes are more delightful than that of a family of children, where this standard has been steadily adhered to in the early stages of their education. How pleasing is it to witness the happiness of their kind affectionate intercourse, cemented, as it is, by attachments which have grown with their growth and strengthened with their strength.

"Nor is there a day more sorrowful in the annals of this pious family, than when the course of time has brought them onwards to the departure of their eldest boy—and he must bid adieu to his native home, with all the peace, and all the simplicity which abound in it—and as he eyes in fancy the distant town whither he is going, does he shrink as from the thought of an unknown wilderness—and it is his firm purpose to keep aloof from the dangers and the profligacies which deform it—and, should sinners offer to entice him, not to consent, and never, never, to forget the lessons of a father's vigilance, the tenderness of a mother's prayers."—pp. 149, 150.

From his paternal home, our author follows the young and inexperienced adventurer, into the crowded city, where he who has been religiously educated, and those who have not, "meet on one common arena;" where the latter, soon learn to laugh at the scruples of the former ; where the sirens of pleasure meet him at every corner, and beckon to him from every avenue ; when the frail and unprotected delicacies of the timid boy, are assailed by the hardier depravity of those who have gone before him ;—where ridicule and example and sophistry, are all brought to bear upon his scruples ; to stifle the remorse he might feel in casting his principles and his purity away from him ; and where, over the flowing bowl and in the youthful delirium of merriment and song, "impurity is at length proclaimed, in full

and open cry, as one presiding divinity, at the board of social entertainment."

The mournful result, of this initiatory process is next stated by Dr. C. in a long and glowing paragraph, which ought to be deeply engraven upon the memory, and posted up in the shop, the counting house, or the office by every young man, who goes from the country, to inhale the pollutions, and encounter the temptations of a large city :

"Those who have imbibed from their fathers the spirit of this world's morality, are not sensibly arrested in this career, either by the opposition of their own friends, or by the voice of their own conscience. Those who have imbibed an opposite spirit, and have brought it into competition with an evil world, and have at length yielded, have done so, we may well suppose, with many a sigh, and many a struggle, and many a look of remembrance on those former years when they were taught to lisp the prayer of infancy, and were trained in a mansion of piety to a reverence for God, and for all his ways ; and, even still, will a parent's parting advice haunt his memory, and a letter from the good old man revive the sensibilities which at one time guarded and adorned him : and at times, will the transient gleam of remorse lighten up its agony within him ; and when he contrasts the profaneness and depravity of his present companions, with the sacredness of all he ever heard or saw in his father's dwelling, it will almost feel as if conscience were again to resume her power, and the revisiting spirit of God to call him back again from the paths of wickedness ; and on his restless bed will the images of guilt conspire to disturb him, and the terrors of punishment offer to scare him away ; and many will be the dreary and dissatisfied intervals when he shall be forced to acknowledge, that in bartering his soul for the pleasures of sin, he has bartered the peace and enjoyment of the world along with it. But, alas ! the entanglements of companionship have got hold of him ; and the inveteracy of habit tyrannizes over all his purposes ; and the stated opportunity again comes round ; and the loud laugh of his partners in guilt chases, for another season all his despondency away from him ; and the infatuation gathers upon him every month ; and the deceitfulness of sin grows apace ; and he at length becomes one of the sturdiest and most unrelenting of her votaries ; and he, in his turn, strengthens the conspiracy that is formed against the morals of a new generation ; and all the ingenuous delicacies of other

days are obliterated; and he contracts a temperament of knowing, hackneyed, unfeeling depravity; and thus the mischief is transmitted from one year to another, and keeps up the guilty history of every place of crowded population.—pp. 151—153.

From this sorrowful picture, Dr. C. turns and pours forth his terrible rebukes, upon those seniors in depravity, who lend their agency to initiate the young, in the hellish mysteries of pollution; and “care not, though a parent’s hope should wither and expire under the contagion of their ruffian examples.” Surely, if those who turn many to righteousness, shall shine as the stars forever and ever—they who lead the unsuspecting onward towards the chambers of death—they who aid and witness without a sigh the extinction of youthful modesty, must expect to be driven away from the judgment seat, with the most terrible expressions of vengeance, and to struggle throughout eternity, with the fiercest horrors of damnation!

Having thus enquired into the origin, and portrayed the progress of dissipation in large cities, Dr. C. finally calls upon his readers to look at its usual termination; leaving out however, for the present, the awful considerations of that death, to which so many are prematurely hurried, and of that judgment in which they will not be able to stand. It cannot then be denied, that many a votary of licentiousness, has in later years, earned the worldly reputation of a *reformed rake*; has broken off from the profligacies of his youth, not by repentance, but by outliving them. What then is the amount of this change?—that the profligate turns from one idol to another—that he gives up certain pleasures which he can no longer enjoy, and fastens with eagerness on objects, which, though they may be more reputable, as effectually exclude God from all his thoughts. The new divinity may be wealth, it may be honour, it may be display, or it may be philosophy;—but it is nothing connected with the

interests of the soul. It may be a new way, but still it is a way to destruction.

Nor has the worst of the case yet been mentioned. This same reformed rake, not unfrequently still gives to profligacy, the whole weight of his connivance. Over one, and that a large class of the young, he exerts a more seductive influence, than any of the immediate agents of corruption. O how insinuating and deleterious is the poison, which often distils from the lips of grave and respectable citizens! Who shall dissipate charms that are thrown by the smile of elders and superiours, over the sins of forbidden indulgence? How can we disarm the bewitching sophistry, which lies in this and a thousand other tokens of complacency? The friend, the patron, invites to his sumptuous table, and there, mingling humour and gaiety and wine together, converts the whole scene into a nursery of licentiousness.

“O, for an arm of strength” exclaims Dr. C. “to demolish this firm and far spread compact of iniquity; and for the power of some such piercing and prophetic voice, as might convince our reformed men, of the baleful influence they cast behind them, on the morals of the succeeding generation.” We would, that every hoary profligate, that every cold blooded caterer, who still delights to linger about the precincts of pollution, would be persuaded to look every night at the image of himself, which Dr. C. has sculptured in his discourse, till his flesh should all quake upon his bones: and to look forward to the growing and burning agonies of eternity, till he should find himself constrained to cry out, in the bitterness of penitence, God be merciful to me a sinner!

Gloomy as the foregoing picture is, Dr. C. rejoices in the belief that a great external reformation has taken place of late years, in the manners of society. “There is not, he says, the same grossness of conversation. There is not the same impa-

tience for the withdrawment of him, who, asked to grace the outset of an assembled party, is compelled at a certain step in the process of conviviality, by the obligations of professional decency, to retire from it." Dr. C. must here be understood of course, as speaking of his own country, but we are inclined to think, that the remark will apply to the more favoured land in which we dwell.

The following extract is worthy of being read and pondered well, in the light of eternity, by every professor of religion; but more especially, by every minister of the gospel.

"There is not," referring to the last sentence which we have just quoted,—“there is not now so frequent an exaction of retirement as one of the established properties of social and fashionable life as formerly; and if such an exaction was ever laid by the omnipotence of custom on a minister of Christianity, it is such an exaction as ought never, never, to be complied with. It is not for him to lend the sanction of his presence to a meeting with which he could not sit to its final termination. It is not for him to stand associated, for a single hour, with an assemblage of men who begin with hypocrisy, and end with downright blackguardism. It is not for him to watch the progress of the coming ribaldry, and to hit the well selected moment when talk and turbulence, and boisterous merriment, are on the eve of bursting forth upon the company, and carry them forward to the full acme and uproar of their enjoyment. It is quite in vain to say, that he has only sanctified one part of such an entertainment. He has as good as given his connivance to the whole of it, and left behind him a discharge in full of all its abominations; and, therefore, be they who they may, whether they rank among the proudest aristocracy of our land, or are charioted in splendour along, as the wealthiest of the citizens, it is his part to keep as purely and indignantly aloof from such society as this, as he would from the vilest and most debasing associations of profligacy.—pp. 157, 158.

In the conclusion of this discourse, Dr. C. very ably discusses the great question, naturally growing out of it,—what can be done most effectually to oppose the torrent of corruption, which is still so strong and portentous? but we have no room left, either for extracts, or analysis.

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The subject of the next, and last discourse but one, in this original and powerful series, is, *the vitiating influence of the higher, upon the lower order of society*; from Luke, xvii. 1, 2: “Then said he unto the disciples, it is impossible but that offences will come: but woe unto him through whom they come! It were better for him, that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.” This is one of the severest and most solemn denunciations of the Gospel; and in its manifold applications, involves a general and fearful responsibility. The word *offend* in this place, as well as in many others, signifies *cause to fall*. Whoever shall *injure, deceive or ensnare* one of these little ones, whoever shall put a stumbling block in the way of the feeblest, the most obscure person, who is apparently a believer, or coming to Christ, must take the tremendous consequences. This should make every parent and master and man of influence tremble, and watch, and pray, lest some unguarded word, or unchristian example, should prove the occasion of sin to a child, or a dependent, and thus ultimately destroy his principles and his soul together.

Dr. C. however, does not propose to occupy this high and delicate ground, in the discourse now before us; but to expose some of those grosser offences, which abound in society, and have a most pernicious influence upon the young and upon the lower orders. And here, we almost involuntarily recur to the last discourse, for some of the most afflicting examples of contamination. A parent sends his son, without the antidotes of a pious education, and without necessity, to take in at every respiration, the moral pestilence of a profligate city, and thus makes himself answerable for the soul of his child. A senior in depravity, meets the youthful adventurer with smiles and promises, and bears him onward

to destruction. In like manner the aged citizen, who has run the wonted course of dissipation, by setting up the authority of grave and reformed manhood in favour of it, gives a ten fold force to all his allurements and innuendoes, and thus by destroying the souls that might otherwise have been saved, incurs the overwhelming denunciations of the text.

Other examples equally appropriate, and not much less deplorable, will readily occur to those, who are conversant with the extensive business, and easy morality of our large commercial cities. What Dr. C. says of Glasgow, is we believe substantially true, of every great trading town in christendom. The Sabbath is profaned. Ungodly masters and employers, not only set the example of making out bills of lading, posting books, writing letters of business and the like; but they require the same things from their clerks, in direct and deliberate violation of the fourth commandment. The consequence is, when these requirements come in competition with the law of God, and the young man is once induced to give up his bible and his conscience, all the duties of the Sabbath become irksome; he looks forward to it, not as formerly, when he used to read the Scriptures and attend public worship; but as a day of lounging, walking, riding and even more exceptionable amusements.—And when once the young man, has overleaped the sacred barriers of the decalogue, what else will restrain him? Not the authority of God, for that he has already trampled under his feet. Not his conscience, for that he has already surrendered to his employer. Alas, alas! how many of the youth of our land, are now on this high road to eternal ruin, and how many of those under whose direction and authority they act, will have to answer for their souls! yea, how many of those ungodly masters, are made to feel the effects of their guilt even in this world. How ma-

ny apprentices, and clerks, and under servants, who were strictly honest, when their indentures were drawn, are first corrupted in principle by their masters, and from being constrained to violate the Sabbath, gradually become unfaithful and dishonest, to the no small detriment of their undoers. This, though wholly inexcusable in the servant, is a righteous retribution to his master.

We agree with Dr. C. entirely, that no parent or master, has a right to require what God has forbidden; and that when any such command is laid upon a child, or a servant, he "ought to obey God rather than man." Nor can we doubt, that this very conscientiousness, respectfully stated and firmly adhered to, would in most instances secure the inward approbation and increase the confidence of an employer.

In commenting upon the custom which prevails in some high and fashionable circles, of directing porters and maid servants to say, that their masters and mistresses are not at home, when they do not choose to be seen, Dr. C. speaks with what appears to us a holy and proper indignation. On this point he raises his voice to the highest note of expostulation. But we can find room for only one short extract, with which we must close our remarks upon the present discourse: in doing this however, we earnestly recommend it to the serious attention of all who can procure the volume.

Behold the guilty task that is thus unmercifully laid upon one who is shortly to appear before the judgment-seat of Christ; think of the entanglement which is thus made to beset the path of a creature who is unperishable. That, at the shrine of Mammon, such a bloody sacrifice should be rendered by some of his unrelenting votaries, is not to be wondered at; but that the shrine of elegance and fashion should be bathed in blood—that soft and sentimental ladyship should put forth her hand to such an enormity—that she who can sigh so gently, and shed her graceful tear over the sufferings of others, should thus be accessory to the second and more awful death of her own domestics—that

one who looks the mildest and the loveliest of human beings, should exact obedience to a mandate which carries wrath, and tribulation, and anguish, in its train—O! how should it confirm every Christian in his defiance to the authority of fashion, and lead him to spurn at all its folly, and all its worthlessness.—pp. 177, 178.

The *eighth* and last discourse of the present series, is on *the love of money*; and is founded on Job. xxxi. 24—28: "If I have made gold my hope, or have said to the fine gold, thou art my confidence; if I rejoiced because my wealth was great and because my hand had gotten much; if I beheld the sun when it shined, or the moon walking in brightness, and my heart hath been secretly enticed, or my mouth hath kissed my hand, this also were an iniquity to be punished by the judge; for I should have denied the God that is above." It has somehow happened to us, in the progress of this review, that each of these discourses, has in its turn, appeared *peculiarly* excellent and seasonable; not only in comparison with other sermons, on kindred subjects, but with the rest in the same volume. We will not say that this *last* is really the best, though it strikes us very much in this light at present;—but we will say, that we recollect nothing which has interested us so much, on the same subject; nothing in which the folly, ingratitude and idolatry of the lovers of money, are portrayed with so powerful and discriminating a hand. A *miser indeed*, that votary of wealth must be, who can read this without emotion; who can read it without being, for the time at least, ashamed of his stupid idolatry, and astonished at his own forgetfulness of the God that made him. We had intended to present our readers with an abstract, but our limits absolutely forbid. We must tear ourselves away from the subject, by merely quoting the concluding paragraph.

Death will soon break up every swelling enterprise of ambition, and put upon it a most cruel and degrading mockery. And

it is, indeed an affecting sight, to behold the workings of this world's infatuation among so many of our fellow-mortals nearing and nearing every day to eternity, and yet, instead of taking heed to that which is before them, mistaking their temporary vehicle for their abiding home—and spending all their time and all their thought upon its accommodations. It is all the doing of our great adversary, thus to invest the trifles of a day in such characters of greatness and durability; and it is, indeed, one of the most formidable of his wiles. And whatever may be the instrument of reclaiming men from this delusion, it certainly is not any argument either about the shortness of life, or the certainty and awfulness of its approaching termination. On this point man is capable of a stout hearted resistance, even to ocular demonstration; nor do we know a more striking evidence of the bereavement which must have passed upon the human faculties, than to see how, in despite of arithmetic,—how, in despite of manifold experience—how, in despite of all his gathering wrinkles, and all his growing infirmities—how, in despite of the ever-lessening distance between him and his sepulchre, and of all the tokens of preparation for the onset of the last messenger, with which, in the shape of weakness, and breathlessness, and dimness of eyes, he is visited; will the feeble and asthmatic man still shake his silver locks in all the glee and transport of which he is capable, when he hears of his gainful adventures, and his new accumulations. Nor can we tell how near he must get to his grave, or how far on he must advance in the process of dying, ere gain cease to delight, and the idol of wealth cease to be dear to him. But when we see that the topic is trade and its profits, which lights up his faded eye with the glow of its chiefest ecstasy, we are as much satisfied that he leaves the world with all his treasure there, and all the desires of his heart there, as if acting what is told of the miser's death-bed, he made his bills and his parchments of security the companions of his bosom, and the last movements of his life were a fearful, tenacious, determined grasp, of what to him formed the all for which life was valuable.—pp. 214—215.

In our different notices of the earlier productions of Dr. C. we have offered such remarks upon his style and manner as suggested themselves. We have now no disposition to repeat these remarks, nor is there any necessity for it. We would barely observe that we are far from considering Dr. Chalmers as a safe model for young preachers.

His armour is much too heavy for ordinary men; the staff of his spear is beyond their strength. It requires a Herculean arm to wield the sword of the Spirit, in the manner he does. And then the faults as well as the excellencies of his style, are so prominent and original, that in aiming to imitate the latter, there is great danger of copying the former. Let his works be studied by the preacher, as the young artist at Rome or Florence, relying upon his own genius, studies painting, sculpture, or architecture; not to imitate his models, but to imbibe their spirit, and catch as much as possible, of the indiscrible inspiration, which seems to breathe around him.

The truth is, an author of Dr. Chalmers' powers, can with impunity bid defiance to criticism. Though some one of her established canons were to be violated at each step of his progress, we should still be well pleased to look up in silent admiration, while he rolls forth his mighty thoughts with the ease and dexterity of a giant hurling rocks down a precipice.—We shall therefore only add that we desire devoutly to lift up our hearts in thanksgiving to that God, who gave him these powers, and has disposed him to consecrate them to the service of Christ. It appears to be his delight, to bring every thing he possesses and every thing he can acquire, to the foot of the cross. He is evidently raised up by Providence as one of the great instruments of good to the age in which we live. We rejoice that he is both ready and able to resist every encroachment upon the sacred territories of Zion: and whether he is employed, in collecting ancient testimonies to the truth and inspiration of the scriptures; or in drawing from the heavenly bodies, evidence in defence of revelation; or in explaining and defending the doctrines of the Bible; or in enforcing upon men of business the dangers and the duties of their situations:—it is the same great mind, moving steadily onward in its own high orbit, and apparently

aiming at the glory of God, and the eternal happiness of his fellow creatures.

Farewell Letters to a few friends in Britain and America, on returning to Bengal in 1821.—By WILLIAM WARD, of Serampore. New-York: E. Bliss and E. White 1821. pp. 250.

WE have somewhere read that circumstances make great men. That the remark is substantially correct, is evident from the fact that when any great work is to be accomplished by human instrumentality, the proper agents are always provided. It is often interesting to observe the course, by which the Almighty fits men for the work which he designs them to accomplish. This is done, not so much by enlarging their powers, as by calling these powers into vigorous action, and giving them a proper direction.

Reflections of this kind are naturally suggested by the contemplation of the interesting individual, whose name is placed at the head of this article; and of his venerable compeers, Carey and Marshman. We know not three individuals in the church of Christ, among our cotemporaries, who occupy more important stations, are doing more for future generations, and are likely to have their names handed down to posterity with greater veneration. When the day arrives, in which our race shall bestow the highest applause on those who have made the greatest and most judicious efforts to do good, then unquestionably these individuals and others like them, will stand in the first rank of such as are styled *great*. Such a day is surely coming, and we trust it has already dawned—a day in which the world will be wise enough to withhold its encomiums from the men who have lived only to augment the amount of human wretchedness, and whose fame has been little else than the echo of the groans and

sighs of their fellow creatures. At that period *he* will be esteemed first in honour, who has most powerfully and most effectually wielded the sword of the Spirit; who has done most to diffuse spiritual knowledge; who has manifested the greatest self-denial and been crowned with the greatest success, in laboring for the salvation of men, and the glory of God. It will then be understood, that those who are the real benefactors of their species and entitled to admiration, are the Buchanans, the Martyns and the Careys, instead of the Cæsars, the Wellingtons, and the Nelsons of the world. Then will the merits of Mr. Ward and of his colleagues, and the benefits resulting from their labors, be more duly appreciated.

Pleasing as it might be to contemplate their characters, and their achievements in the cause of the Redeemer, and the future blessedness which awaits them, we must refrain, and confine our remarks to the interesting little volume of Mr. Ward. His late important visit to this country has afforded some of our readers the pleasure of a personal acquaintance with him. Individuals of them have likewise received from him, either privately or publicly, some parts of the information which is here reduced to writing. Still, so important and interesting are the topics to which it relates, that it is worthy of the attention of all; and we should imagine that it could not be read with indifference by any, though they may already be in partial possession of it. These Letters are valuable not so much because what they state was before unknown to the christian community, as because it is given in a popular and engaging form; and because one more useful and interesting work is added to the mass of reading on missionary subjects. It is certain that in proportion as books and tracts of this kind are multiplied, information concerning the present state of the world and the advancement of the cause of truth, will be

increased. This every enlightened friend of the best interests of men, must consider of the first importance. Before the christian public can be expected to feel and to act as it ought in view of the condition of those who are sitting in the region and shadow of death, it must be made acquainted both with their numbers and their condition. Clearly then, he, who, by any lawful means, contributes to enlarge the stock of knowledge on these subjects, confers a benefit on his fellow men, and becomes entitled to their gratitude. It is, comparatively speaking, of but little importance, whether what he publishes, possess the charm of novelty and the merit of original thought: if it conveys the truth, is likely to be read, and is adapted to expand the views and the feelings of any as to what needs to be done and what is actually doing for the enlargement of Zion, he may be assured that his labor will not be in vain.

Few men are in so favorable circumstances to write on these subjects as Mr. Ward. To all he says, we are disposed to yield assent from knowing his situation. For about twenty years he has resided in the very centre of the heathen world; has been entirely employed in exploring its real condition, and in devising and executing plans for its relief and salvation. Hence when he speaks of its wants and its miseries, he states only what he has seen, and heard, and felt. Many of the crimes and abominations, many of the heart-rending and disgusting scenes which he describes, have actually occurred before his own eyes. His character also is such as to raise him above all suspicion of intentional misrepresentation; and that he can be actuated by no selfish motive seems apparent from the fact, that he has forsaken the land of his birth, and has chosen to endure the self-denial of spending his days among idolaters, and to risk his life in a most inhospitable climate, that he may make known the ways of life and salvation to those who

know not God. To these things may be added Mr. Ward's reputation for sound sense and learning. In view of these circumstances, he must be strangely incredulous, who would not admit the credibility of his statements, even were they unsupported by similar statements from other sources.

Mr. W's leading object in the volume before us, is to excite the compassion of his readers, in view of the deplorable state of those on whom the light of revelation never shone, and to rouse them to the efforts and the prayers which are needful to their becoming acquainted with that blessed book which brings salvation. A few other topics are incidentally introduced; and the remarks respecting them, are such as to produce a favorable impression of the writer as a man of enlarged and liberal views, and a person who is above the influence of national and sectarian prejudice.

In the second of this series of letters there is a comprehensive and affecting view of the "present moral state of the world," prefaced by some pertinent remarks on the provision made by the compassionate Saviour for bringing all men to a knowledge of the way of life and salvation. What is here said we lay before our readers, not because it is new; for probably they have often met with substantially the same statements—but because things of this kind can hardly be too often repeated, and certainly not too strongly impressed on the minds of those who enjoy the blessings of Christianity.

"In the commission given by our Lord to his disciples, what an immense field did he open for the exercise of christian philanthropy and heroic enterprise! "Go ye into all the world; preach the gospel to every creature." By a mysterious, yet mighty influence, he infused into their spirits all the fervours of a divine benevolence: and thus constituted them, in his absence, the representatives of the Divine Mercy in the world, and the selected agents through whom all the blessings flowing from the interposition of Christ were to be imparted to mankind, till all

the effects of the curse should be removed from the earth. With such an impulse as this given it, and with such a design, unquestionably, the vessel of mercy and salvation was launched on the ocean of this world immediately after the ascension of our Lord.

And what is now the spiritual condition of our race?—Five Hundred Millions, it is notorious, remain to this hour Pagan idolaters, and One Hundred Millions more are the followers of the impostor Muhumud. Two hundred millions only are left wearing the christian name; and in order to make the calculation respecting the real state of this remnant as favourable as possible, we will suppose Princeton to be a fair epitome of the whole christian world. Is there one person in four in Princeton who appears to be brought decidedly under the influence of christian principles? I fear not. We have then less than fifty millions of real christians on earth at any given time, and all the rest (seven hundred and fifty millions) are living and dying without God in the world! And this is not the picture of the worst, but of the best period of time, next to the days of the apostles. Perhaps there never existed more good men on earth at one time than there are at present; and yet this leaves more than fifteen out of sixteen of the human race unacquainted with the salvation which is in Christ Jesus;—and this havoc made by sin and death has continued without interruption, day by day, and hour by hour, through all the ages since the fall.

There is something so fearful, so tremendous in this retrospect, that I do not wonder that men who have never known "the terrors of the Lord," and "the exceeding sinfulness of sin," should reject the theory altogether. While looking down into this abyss, my dear Friend, I am seized with a shivering horror. I tremble exceedingly. And yet the truth which is here so deeply impressed on my mind is the same as that which I learn from the history of the fallen angels, left without a Saviour; from the flood; as that which I receive in Gethsemane and at Calvary; and which is irresistibly confirmed while I look at the civil, and mental, and moral condition of these Seven Hundred and Fifty Millions of Pagans, &c. All proclaims the fearful truth, that there is a criminality, a turpitude, a desert in sin, which we cannot comprehend. And if it were the will of God, that the law should take its course without mercy, to the end of time, what could we say?—"Is God unjust that taketh vengeance? God forbid."—pp. 19—21.

In view of the preceding facts Mr. Ward enquires with much emphasis and propriety:

"How, with a provision perfectly commensurate with the extent of the commission—with a command, from the Being who was himself the atonement, that every creature should hear the gospel—with such proofs before us that this gospel is the power of God to salvation—how, with all these facts staring us in the face—how is it, that we have never attempted to carry these glad tidings beyond the walls of our own churches? How can we apologize for this criminal neglect, when our fellow-countrymen, unassisted by the principles and motives which inspire the christian, have, within a very few years, amongst you, founded a new world, and amongst us, founded an empire comprising one hundred millions of heathen subjects?"—pp. 23, 24.

While it is admitted that the feeble and distressed state of the church for many centuries after the promulgation of the gospel, forms some apology for the neglect here charged upon it, it is still asked, "But will he 'whose eyes are as a flame of fire, and his voice as the sound of many waters,' accept this as an apology for the indifference and inactivity of the last two hundred years—for the apathy of the present hour?" Surely this enquiry ought to come home to the feelings and the conscience of every individual, who has hope in God, and who possesses any portion of property, or talent, or influence. Nothing can be more worthy of being matter of fervent and unceasing prayer, than that all who bear the christian name may suitably realize their obligations with regard to the subject here brought into view.

Among the speculations which have their origin in the depravity and the selfishness of the human heart, we have always been disposed to rank the opinion, that the preaching of the gospel to the heathen is not needful to their salvation. Strange, and, at the first thought, unaccountable, as the fact may appear, we have heard this opinion more than once advanced and even pertinaciously defended by individuals professing godliness. If these pages happen to fall in the way of any who adopt such a sentiment, we recommend to them the attentive consideration of the fol-

lowing extract from a letter to Dr. Ryland of Bristol.

"Some persons doubt, whether it accord with the Divine goodness to punish the heathen living and dying in a state of gross ignorance. This is, indeed, my dear Doctor, a very delicate and difficult question; yet, leaving the deceased heathen to be dealt with, as we are sure they will be, according to the nature of their probationary state, and according to their works, it might be asked, if the ignorance of the heathen exonerate them from blame, and if they do not perish, (whatever perishing may mean when applied to the heathen,) does not the interposition of Christ appear to have been wholly unnecessary? It becomes available, according to this hypothesis, not to save from perishing, but only as making a mere fraction of the race rather more happy than they otherwise would have been.—What becomes of numerous passages, speaking such language as the following?—"That whosoever believeth might not perish;"—"They that sin without law shall perish without law;"—"Be not deceived; neither fornicators, nor idolaters, &c. &c. shall inherit the kingdom of God;"—"At that time ye were without hope;"—"The fearful, and the unbelieving, and idolaters, &c. shall have their portion in the lake," &c. How shall we account for the feelings of the apostle of the heathen, for a life of incredible exertion like his, and for his language, "I became all things to all men, if by any means I might save some," if the heathen are not in danger of being lost? Finally, if heathens are not in a perishing condition, and if carrying the gospel to them will bring them into such a state, then the very reverse of this passage will be true, "How beautiful upon the mountains are the feet of him that bringeth good tidings," &c.

I have no objection, if such an idea can be fairly established, to believe, that Cornelius's prayers were heard while a heathen and destitute of faith in Christ; and that God does, by his Spirit, change the hearts of heathens, as he does those of dying infants, imparting to them the blessings of salvation through the Redeemer. But then I must observe, that, amidst a pretty large acquaintance with the heathen in India, *I have never seen one man who appeared to "fear God and work righteousness."* On the contrary, the language of the apostle seems most strikingly applicable to them all: "There is none righteous, no not one; there is none that understandeth; there is none that seeketh after (the true) God. Their throat is an open sepulchre; with their tongue they have used deceit; the poison of asps is under their lips; their feet are swift to shed blood; and the way of peace they have not known."—pp. 35—37.

Such reasoning we should have imagined, must produce conviction on the minds of all, did we not know that there are those whose opinions on this subject are more the result of feeling than of judgment; and that such feelings as theirs are impregnable to argument. It is deeply humiliating, that selfishness should be suffered so far to predominate in the human breast, as not only to render it insensible to the most urgent calls of charity, but also to exert a most powerful and a most unhappy influence over the reasoning powers even of those who profess that their hope and portion are in heaven. Surely the man who, with the word of God in his hands, imagines that the heathen are in a condition favourable to their obtaining eternal life, gives evidence, either that he is most criminally ignorant, or that he is under the influence of some most unreasonable bias.

We know not what can be more deeply affecting, what better adapted to awaken all the sensibilities of the human breast, than Mr. Ward's account of the "state of female society in India." Towards the close of the letter in which Mr. W. is speaking of this subject, he makes an affecting appeal to the charities of those who may be expected to take the most lively interest in this subject.

By an official statement, which I brought with me from India, it appears, that every year more than seven hundred women (more probably fourteen hundred) are burnt or buried alive in the Presidency of Bengal alone. How many in other parts of India? Your sex will not say, that in the roasting alive of four widows every day there is not blood enough shed to call forth their exertions. Seventy-five millions of females in Hindoostan, frowned upon in their birth, denied all education, and exposed to a thousand miseries unknown among females in christian countries, have surely a claim tender enough, powerful enough, to awaken all the female sensibility of Britain and America.—Let the females of the United Kingdom speak, and they must be heard. Let the females of both countries give the means of affording education to their sex in India—and these infants must be saved; these fires

must be put out; these graves must be closed for ever.—pp. 75, 76.

Nothing can be more evident, than that appeals, of this nature are not made in vain. It is truly gratifying to behold females, in every part of the christian world, manifesting their love to the Redeemer, by the most efficient exertions for the promotion of his cause. When they contrast their own situation with that of their sex in heathen countries, they may well be excited to do all in their power for the diffusion of christianity, from a recollection of what it has done for themselves. Universal observation shows, that whatever the gospel be to man, it is to woman that to which she is indebted for every measure of her respectability and her comfort.

Among the most interesting of these Letters is the one in which Mr. W. enumerates the difficulties the christian missionary has to encounter in endeavouring to bring the natives of Hindoostan to embrace the faith of the gospel. To the mere eye of reason these are most formidable and appalling. We need not wonder that many of the wise men of this world have pronounced them altogether insurmountable, and have regarded the attempt to convert the Hindoos to christianity as hopeless. These difficulties consist in the deep-rooted and superstitious veneration felt by these people for the religious institutions of their country; the full confidence which they repose in the efficacy of those institutions; the levity of their character; their want of all proper sense of right and wrong; their strong impression of the impurity of all foreigners; and their almost inconceivable ignorance as to the truths of revelation. "I have found nothing" says Mr. Ward, "among the Hindoos upon which I could lay my hand, and say, this was derived from the Jews or the bible. The christian teacher has nothing like an enlightened understanding on his side. Speak to a Hindoo of God his mind reverts immediately to some

idol; of holiness, he thinks of ceremonial purity; of a future state, his mind fixes on transmigration; of heaven, he thinks of the polluted residence of the gods. Thus those terms which the missionary is compelled to use, when unexplained, do not give the christian idea, but a heathen one." Though these things appear sufficiently disheartening, it is added:—

But, in the law of the cast, we have an obstruction still greater than all these.—All the Hindoos are divided into distinct tribes or casts; and the law forbids all communion among the different casts; so that one tribe can neither marry, nor eat, drink, nor smoke with another: nor practice the ceremonies belonging to another tribe. Disobedience to these rules is followed by loss of cast, whereby the outcast is cut off at once from father, mother, wife, children, brother, sister, and all his relations, as well as from all his rights of property. He can never hold the least intercourse with these persons, nor return home. Never again see the face of those who have been dearer to him than life itself. And all these fearful penalties are incurred in embracing christianity. The christian convert must tear from his heart every tender recollection, and remain a living martyr from the hour of his baptism to the day of his death. I recollect one of these converts coming to me one day, and saying, in the most plaintive tone, 'Sir, I do not want my cast again. I do not want to go back to idolatry; but, Sir, could I not go and see my mother once more? Could I not return for once and take leave of my friends?' The poor young man was overcome for a time by those feelings which christianity refines, but never extinguishes. I had to bring to his recollection, that what he sought could not be realized; that these friends would not see him; that in this fruitless attempt he might put himself into the hands of his enemies; but that his friends could not admit him into their presence, without exposing themselves to the loss of cast.

Finally, the infamy attached to the loss of cast, infallibly insures, many will think, the perpetuity of the Hindoo superstition. Some persons who have lost cast unintentionally, have given in largesses to the bramhuns, as much as 10,000*l.* to be restored to their rank; and others have put an end to their lives, unable to endure the disgrace into which they had fallen.—pp. 121—123.

Beside all these discouragements, India is 15000 miles from Great Britain.
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ain, consequently the expense of sending and maintaining missionaries there must be great; the climate is extremely dangerous to men accustomed to a northern latitude; the languages there spoken are many and difficult to acquire; and, at the commencement of their labours, the missionaries had to encounter the decided opposition of the government.—In view of all these things, it may well be inquired, "Did ever any cause appear to be more hopeless?" But it is matter of most fervent gratitude, that it may now be said, "**ALL THESE DIFFICULTIES HAVE BEEN OVERCOME.** *Six hundred Hindoos have renounced their gods, the Ganges, and their priests, and have shaken from their limbs the chain of the cast.*"

The distance between Britain and India has been annihilated for fifty converted natives have become in some sense missionaries.

Twenty-five of these fifty languages have been conquered.

The Hindoos all over Bengal are soliciting schools for their children at the hands of the missionaries.

And the government and our countrymen are affording the most important aid in the introduction of light and knowledge into India."

In fact, a moral revolution more grand and important has taken place in British India, within the last twenty years, than is, perhaps, to be found in all the annals of the church, the apostolic times excepted.—"And still it spreads:" the translations are daily advancing; education is extending its operations in the most rapid manner, and converts from these heathens are almost daily added to the christian church; and these converts bring their books and their gods, and cast them to the moles and to the bats, and renounce their covenant with death. Christian villages, composed wholly of native converts, have been contemplated; and every thing indicates the approach of a vast change in the appearance of this spiritual desert; a change full of promise to all the teeming millions of Asia.—p. 136.

Among the great things which our Baptist brethren have accomplished in the East, there is nothing which

either reflects so great honour on themselves, or which promises so great and lasting benefit to those, in whose behalf they have laboured, as their efforts in translating and publishing the word of God. We know not indeed what fact can be found in the annals of literature, or in the records of christian charity, which forms a parallel with what is stated in the following sentence; "In twenty-five of the languages of India, either in whole or in part, the holy scriptures have been already printed by us, in none of which languages had they ever before appeared."

Were it consistent with our limits, we should be happy to lay before our readers much more of what these Letters contain respecting the condition of the Hindoos, the efforts which are making for their improvement, and the success with which those efforts are attended. But we hasten to observe in conclusion, that whatever encouragement the friends of the Redeemer may derive from the great things which are passing before them, they ought still to remember that the work of evangelizing the world is but just begun. Many seem too apt to forget that "there remaineth yet very much land to be possessed," and to indulge the "feelings of conquerors, when in fact the whole country remains in the hands of the enemy." How inconsiderable are all the efforts which have been made hitherto, compared with those which must be made, before "the earth shall be full of the knowledge of Jehovah, as the waters that cover the depths of the sea."

We are far from a disposition to detract from the merits of any; we

would by no means be thought to undervalue the exertions which the church is now making to diffuse abroad "the savor of Jesus' name;" compared with its former apathy, these efforts are animating and encouraging in a high degree; but compared with what it might do, and with what the exigencies of the case require, they hardly deserve to be named. What numbers are there bearing the christian name, who to this hour remain ignorant of the distressing fact, that three fourths of the human race know nothing of a Saviour,—who have never felt one throb of sensibility on their account,—who have never breathed one earnest prayer to heaven for their redemption and salvation. We applaud the generosity of the christian public, and speak with rapture of the great things which it is accomplishing; but it should be remembered, that those who take any share in these things are comparatively few. Doubtless the period is not far distant, in which there will be a great increase of feeling and of exertion in relation to this subject—and in which it will be considered matter of wonder and astonishment, that christians in general of the present day, manifest so little concern for a world perishing in sin, and do so little to enlighten and save it. It is a truth, as well known as it is humiliating, that the friends of Jesus have just *begun* to think of practising self-denial that they may have the means of contributing for the advancement of his cause and the deliverance of their fellow-men from the bondage of corruption.

Literary and Philosophical Intelligence.

Columbian College.—JOSIAH MEIGS, Esq. is appointed Professor of Experimental Philosophy in this Institution; THOMAS SEWALL, M. D. Professor of

Anatomy and Physiology; JAMES M. STAUGHTON, M. D. Professor of Chemistry and Geology. The College, the Grammar School connected with it,

and the Theological Seminary were opened for the admission of students on the 9th of January. The Medical Department is not as yet in operation. It is stated to be the intention of the Trustees to establish a Law Department also, as soon as circumstances shall warrant it.

A Gold Medal of the value of fifty dollars is offered by the Philomathic Society of Cincinnati College, for a Poem of not less than four hundred lines, to be written by a citizen of the western country.

The buildings lately erected for the accommodation of the members of Virginia University are said to have cost nearly two hundred thousand dollars. The edifice for the library alone cost forty-six thousand eight hundred and forty-four dollars.

JAMES PERKINS, Esq. of the mercantile house of J. & T. H. Perkins, has given to the Boston Athenæum, a dwelling-house estimated at twenty thousand dollars, for the use of the Institution.

The Legislature of Georgia have lately passed a bill appropriating twenty-five thousand dollars to the erection of a new College Edifice at Athens; and a permanent annual endowment to the institution of three thousand dollars.

Of the four great national paintings which Col. TRUMBULL has for several years been engaged in executing for Government, the *Declaration of Independence* and the *Surrender of Cornwallis and his Army* have for some time been completed. The *Surrender of Burgoyne* has recently been finished. Only one more therefore remains to be executed; the subject of it is to be *General Washington delivering back his Commission to Congress* after the establishment of the independence of our country.

On the 4th ult. the thermometer stood at 24 degrees below zero, at Utica, N. Y.

We have recently seen the Prospectus, and the First Number of the *Southern Intelligencer*. It is a religious newspaper, on a plan very similar to

the Boston Recorder, of the ordinary size, and well executed. The matter, arrangement and style of the number we have seen, are creditable to the Editor, and we hope the publication will receive from our Southern brethren, the patronage it merits.

Fourth Census of the United States. The population of the United States in 1820, as appears by the returns just published, was as follows:

	No. of Inh.	Inc. per. cent. since 1810.
Maine,	298,335	28 1-2
New-Hampshire,	244,161	13 1-2
Massachusetts,	523,287	11
Rhode-Island,	83,059	8
Connecticut,	275,248	5
Vermont,	235,764	8
New-York,	1,372,812	30
New-Jersey,	277,575	13
Pennsylvania,	1,049,398	29 1-2
Delaware,	72,749	1-10
Maryland,	407,350	6 1-2
Virginia,	1,065,366	9 1-2
North-Carolina,	638,829	15
S. Carolina, except Kershaw district,	490,309	22
Georgia,	340,989	35
Alabama,	127,901	400
Mississippi,	75,448	
Louisiana,	153,407	100
Tennessee,	422,813	61 1-2
Kentucky,	564,317	39
Ohio,	581,434	152
Indiana,	147,178	500
Illinois,	55,211	350
Missouri,	66,586	400
Territory of Arkansas,	14,273	
Territory of Michigan,	8,896	5
District of Columbia,	33,039	39

Grand Total, 9,625,734

It also appears that

The Number of persons employed in <i>Agriculture</i> is	2,065,499
Do. <i>Commerce</i> ,	72,397
Do. <i>Manufactures</i> , (including mechanicks of every kind.)	349,247
The Number of <i>Foreigners not naturalized</i> ,	53,655
The whole number of <i>Slaves</i> ,	1,531,431

Messrs. Gray & Hewit of this City, have issued proposals for publishing a Law Magazine, to appear monthly.

According to a census taken in 1819. the city of Paris contains 713,765 souls,

List of New Publications.

RELIGIOUS.

An Address to Seamen, delivered at Portland, Oct. 28, 1821, at the request of the Portland Marine Bible Society. By Rev. Edward Payson.

A Farewell Sermon preached at the Old South Church, Boston, Sabbath evening, Dec. 16, 1821; by Daniel Temple, just before his departure as a Missionary to Western Asia; with the Instructions of the Prudential Committee.

Proceedings of the city of New-Haven in the removal of the monuments

from its ancient Burying Ground, and in the opening of a new Ground, for burial.—New-Haven, January, 1822.

MISCELLANEOUS.

Fifth Report of the Society for the prevention of Pauperism in the City of New-York; read at the anniversary meeting of the Society, December 17th, 1821.

Poems by Thomas Odiorne, A. M. in a series of Numbers.—No's. I and II. Boston: 1821.

Religious Intelligence.

WE have recently received the *Fifth Report of the Society for the prevention of Pauperism in the City of New-York*.

The attention can be turned to few topics that are more important in their consequences than the one that occupies this Report. The evils of pauperism already existing in many European countries, are truly alarming; while those which are with reason anticipated in some of them, fill the mind with solicitude. And to the reflecting inhabitant of our own country who looks forward with any proper degree of patriotic concern for the well-being of the generations which shall come after him, scarcely any thing will appear to be ultimately more important than the measures which are at this day taken on the subject of Pauperism, since the effects of them will be felt long after we are gathered to our fathers. So far as relates to this subject, perhaps the condition of those who shall live many ages hence, may be determined by the efforts that are now made. It is therefore, devoutly to be wished that we may so act that our country may not hereafter be overrun, nor our government overturned by beggars and Lazaroni like its predecessors. The present Report of the New-York Society, is drawn up with great ability. Much of it is occupied in shewing the evil tendency of *providing for the poor by Law*, and in descanting upon the expediency of establishing an

Institution where employment might be furnished them. As to the kind of employment, *weaving* is recommended, as being light work and therefore capable of being engaged in by most of them, and also as being more lucrative than any thing else, about which they can be occupied. We extract entire what is said on the subject of a *legal provision* for the poor:

"It is the willing dependence of the poor upon the public bounty appropriated for them, which warns us to expect that the sort of pauperism which exhibits itself in the persons of healthy and vigorous, though improvident and vicious individuals, will continue to advance, and press upon the means provided for relieving it. It is this which best accounts for the progress of the evil hitherto, and best explains why the endeavours of philanthropy to suppress it, have been unavailing. This principle of a legal maintenance acting upon those who are willing to be maintained, forms, it is believed, the root and germ of the evil. It is this which peopled those towns, where the best accommodations and amplest funds exist, with the vagrants and paupers of the surrounding country, and stimulates the march of hundreds from the interior to the city at the approach of winter, and invites the indigent from foreign countries, or determines them to a city residence after their arrival. And upon the strength of those de-

monstrations which have been made upon this subject in Great-Britain, and of the facts which have been witnessed here, the Managers are convinced, that no substantial change for the better can be wrought, either in respect to the description of paupers, or the extent of pauperism amongst us, until the system of a public and legal provision for the poor shall be wholly done away, or restricted to involuntary paupers, and a change effected in the opinions and practice, both of those who bestow, and those who receive, the benefits of charity.

It may be requisite to show how a public provision for the poor, subverts the ordinary barriers against pauperism, and invalidates those domestic and social claims which naturally impel mankind to gain an independent livelihood. And it is obvious, that such a provision addresses itself directly to the sluggish and degenerate propensities of human nature, and tends to relax the bonds of individual responsibility, and to do away the anxiety and impair the exertions incident to the acquisition of a separate and independent maintenance. Its seductive lesson to those whose utmost industry and economy will but just support them, is, that if they indulge themselves somewhat, by working less, and spending more, the public will provide the balance. Its announcement to the improvident and thriftless is, that if they neglect themselves, the public will take care of them. Such persons yield to the temptation, and having passed the barrier of restraints which had upheld their feelings of independence, and strengthened their prudential habits and animated their exertions, they sink down into apathy and vice, and become notorious and shameless paupers. The support provided for them operates as a premium on their idleness and profligacy, and accelerates their degradation and their ruin.

All this agrees with what is known of human nature, and with the history of facts: and it is by this natural and necessary tendency, that a public and legal provision for the poor comes in aid of all, and most effectually strengthens some, of those habits and indulgencies which immediately precede and are the obvious causes of pauperism. He who begins to ruminate upon this provision, and to discipline his

feelings into a reconciliation with it, and to ponder the relief it might afford from the hardships to be encountered every year in supporting himself, will not conclude his meditation, nor endure the discontentment which it has brought upon him, without an extra application to his bottle. He will no sooner begin to pant for indulgence, than he will begin to practice it. His thoughts no sooner begin to rove from home, and from the paths of his daily labour, than his footsteps begin to follow; and every instance of his progress alienates his feeling from his family and his fireside, and severs the ties which formerly restrained him, and fits and disposes him to be a pauper. Should his fancy lead him to qualify his transition from industrious habits by the contingencies of speculation, you may trace his steps to the haunts of kindred spirits at the grog-shop and the ale-house, and thence to the lottery-office, to embark in the gambling which the laws establish, and thence to the billiard or card-room, to practice the gambling which the laws forbid, and thence to the rendezvous of every grosser species of depravity, and thence to the prison or the Alms-house. The hazards of his downward course will not alarm him, while he knows there is a fund of charity, sustained by law and custom, and accessible at any time of exigency. He will run all chances, but that of suffering for food and shelter, and practise no other forecast than that which respects his safe reliance on the public. And thus the knowledge of a fund appropriated to the poor, counteracts the first great law of nature and of Providence, the rigorous and stubborn law of necessity, and annuls that inspired precept and maxim of social economy, 'that if any will not work, neither shall they eat.' And when the poor begin to oppose this law, and to evade this precept, their passions and follies quickly plunge them into profligacy, indigence, and crime. They take advantage of the public willingness to support them, and put themselves into a condition to require support. Those who might and who would gain a comfortable living for themselves, were there no alternative, find it more easy, and more consistent with the indulgences they wish to practise, to rely upon the public for a maintenance. This reliance is the foundation of their ruin. Idle-

ness, profligacy, and intemperance, are its early and almost necessary and universal fruits. These vices may exist in many cases where such a reliance is not immediately perceptible; but in every instance which terminates in pauperism, the effects of a confident dependence on the public bounty for support may be easily distinguished.

It is no longer to be questioned that such are the tendencies and effects of all legal and conventional measures and establishments for the support of voluntary paupers. The whole history of pauperism, from the period when the indiscriminate relief of mendicants and beggars was mistaken for religion, down to the present time, is in confirmation of this point. That pernicious alms-giving, which the Church of Rome called charity, and which was substituted for religion, and regarded as the price of pardon and salvation, made half the population paupers, and paupers as idle and degenerate as those of the present day; and finally engrossed the revenues, and the capital, for the most part, of the countries in which it was enjoined. At the Reformation, Scotland abolished this false and pernicious system, and gave the poor an education and a knowledge of the Bible, and habits of industry and sobriety: and they, in turn, maintained themselves. And to this day, excepting in such towns where the reformed and healthful system has given way to that of legal assessments, almshouses, and all the apparatus of a public provision for the poor, pauperism, as an evil, has been unknown. But in England a different policy obtained. The dependence of the poor on the ecclesiastical revenues, the funds of religious houses, and the superstitious charity of individuals, was superseded by a dependence, not upon their own industry, but upon a maintenance provided for by law. The substance of the old and vicious system was retained, the form alone was altered. The germ of the evil was preserved, and it grew and became as fruitful as in its native soil of Italy. The elements of pauperism were as ripe in the civil statute of Elizabeth, as in the ecclesiastical code of Rome. The mischievous principle had, in either case, the same materials to act upon. The provision made by law was less contingent than that supplied by charity, and had in some respects a worse effect upon the poor.

The increase of pauperism under this legal system has been such, that the English are at last obliged to purchase temporal safety, by paying enormous sums for the support of paupers, as the Catholics were to purchase papal security against perdition and relief from purgatory, by giving alms. Within fifty years, the annual expenditure for the poor in England has increased about tenfold. The amount at present may be stated at fifty million dollars. The entire rental of some parishes is not sufficient to support the paupers in them.

A reference to the most populous towns and districts of this country might suffice to show, that laws designed to relieve the poor by maintaining them, actually cause an increase of pauperism, and add prodigality and vice to poverty. No demonstration can well be stronger than that which we have to this effect in this city. The general results, it is believed, will satisfy those who are at all acquainted with the subject. It will be enough to state, that besides the hospitals, the public buildings for the poor have cost about a million dollars; that the annual public expenditure for their support has doubled in ten years, and risen to about one hundred thousand dollars, while that of societies and individuals is estimated at twenty or thirty thousand more; that in the winter season relief is administered to one-tenth or one twelfth of the whole number of inhabitants; and that there is an average of about fifteen hundred paupers in the Almshouse, and three hundred to four hundred delinquents in the City Penitentiary, throughout the year. These statements are deemed to be within bounds. If they are substantially correct, they will justify the inference, that relieving poverty, instead of doing it away increases it, and that the source of this evil must be dried up, its elements destroyed, its germ uprooted, or nothing valuable will be accomplished. The Managers are constrained to ascribe it to the same cause in this city as in England, namely, to the provision made for the relief and maintenance of the poor, that pauperism has increased amongst us in a ratio as great as was ever witnessed in that country. This conclusion is supported by the fact, that frequent applications are made, especially by aliens, for admission to the Almshouse, in

terms which leave no room to question but that the parties have experienced the ill effects of a cherished reliance on the support provided there. And the respectable individuals who have the internal management of the Almshouse, have been free to express their conviction, that a public and gratuitous provision for the poor has the pernicious tendency which is here ascribed to it; that it is previously depended on, by most of those who come to share its benefits; and that such dependence relaxes their exertions to maintain themselves, and emboldens their indulgence in every wasteful and destructive habit. It is their opinion, that the foreigners and their children, comprising two-thirds of the whole number of persons in that establishment, do, in general, anticipate and rely on being supported there, before they embark for this country, or, at least, during the period requisite to gain a legal residence in this city, and to get completely broken down by drunkenness and profligacy. And, conformably to the imputed operation of this cause, it is their opinion, that two-thirds of all the adults supported in the Almshouse, became paupers by means of intemperate drinking, and the vices of which that habit is the parent.

From another view of this subject, and of the adoption in this country, of the English system respecting paupers, it will be seen how the natural and circumstantial advantages of our population are sacrificed by the vicious policy of a legal provision for the poor. To a political economist, philosophizing about this country, and comparing it with Europe, it would seem a strange paradox that pauperism, as a practical evil, should be known amongst us. He would argue, that in a country of such extent and of so easy cultivation; a country, of which the institutions were free and equal; where, instead of a redundancy of population, scarcely any approach had yet been made towards a full occupancy of the soil; where the taxes, not including imposts, scarcely exceed the value of one day's labour of the people in a year; where there are no distinctions of rank, or laws of primogeniture, or hereditary privileges to sustain in wealth and dignity one part of the community, and check the aspirings and perpetuate the dependence and the depression of the rest; where there is

ample scope for industry and enterprise, entire freedom from civil and political disabilities, and perfect security of natural and acquired advantages; and where all the motives which can press upon the human mind, to induce the formation of a virtuous character, and the acquisition of an independent livelihood, have full play; he would argue that, in such a country, that pauperism which ought to be regarded as an evil could not take place, unless by the fault of its laws and institutions. He would pronounce such a country exempt from all the acknowledged causes of vagrancy and beggary in Europe, excepting those which exist in the enactments and artificial arrangements of society. He would conclude, from the existence of pauperism where property was so equally divided, where wages were uniformly high, and where the means of subsistence always greatly exceeded the consumption, that the ordinary springs of action were vitiated, and the natural love of independence subdued by an artificial system, a system of legal and charitable provision for the support of those who might choose to depend upon the public.

But it might seem still more extraordinary, that this country should ever adopt that policy of England respecting paupers which has operated so much mischief there, and accumulated such a mass of evil and of danger. What circumstances could have led to its adoption in the early periods of our history, when the inhabitants were more scattered, and characterized by more hardihood and resolution than at present, and when there were no crowded cities to invite and cherish the improvident and vicious? What necessity or temptation could there have been to incorporate this feature of the English system with our own?

These questions must be resolved by reference to the fact, that our ancestors brought hither with them the habits and opinions induced by an English education, and gave them the ascendancy and sway that might be expected in the circumstances in which they were to take effect. They fashioned their social institutions and their civil code after those of England; and at a very early period, in several of the colonies, adopted the outlines of her system respecting paupers. They

doubtless argued, that as there were poor in the country they had left, and as they were there provided for by law, a like provision against a like necessity was requisite to be adopted here.

Their opinions, however, must have had an earlier practical application than their laws; and as their opinions left no room to hesitate about supplying all who were in want, it is obvious how their hospitality, the first trait of an intelligent and virtuous people employed in agriculture, must have begun at once to produce the mischiefs which the laws afterwards augmented and confirmed. And as the number of paupers and the measure of their wants increased, and as the burden of supporting them began to press too unequally and too severely upon those who had been most willing to sustain it, the obvious and ready expedient was, to bring the poor laws to bear upon the community.

The system thus initiated by those who colonized the country and raised up the fabric of society, exempted those whose constant labour was requisite for their support, from the fear of suffering and the sense of an imperious necessity of providing for themselves, and encouraged premature and improvident marriages, and tempted to unreasonable expenditures, and led from idleness and prodigality to intemperance and crime, and from a state of decency and comfort to a state of wretchedness and degradation.

This account of the beginnings of pauperism in this country, will serve both to illustrate the subsequent advances of the evil, and to show that there is no contending with it, unless the elements from which it sprung, the opinions, laws, and habits which excited it, shall be done away. It is apparent, from the nature of the measures taken, how the circumstances which led to the first public and conventional proceedings for the support of paupers, would continue to enforce their application, and give them perpetuity. It is in the nature of this system to become every year more necessary; to fix itself more firmly in the habits and the constitution of society; to increase the numbers and strengthen the claims of those supported; and, in the end, by diminishing their solicitude about themselves, and rendering them more helpless and

more miserable, to sanctify the evil as a natural and unavoidable calamity, and to induce submission to all its odious and oppressive consequences.—This is manifest from the experience of this city: the record of its past expenditures; the fact, that in the course of last winter, according to the Report of this Society, about twelve thousand individuals received the benefit of charitable assistance; and the fact, that the expense, however enormous, and the progress of the evil, however alarming, so far from raising any general emotion of concern, scarcely attract the slightest attention from the public. It seems to be the only subject about which, in this city, neither hope nor fear can be excited; the only one of any pecuniary consequence, about which there is a total apathy; the only one respecting which those who own property and pay taxes, are content to think they have nothing else to do but to pay whatever is demanded. It would seem as though our pauper system, with the imposing splendour of its edifices, and the grandeur of its liberality, and the rare spectacle it exhibits of an Alms-house, where fifteen hundred to two thousand persons are supported by the munificence of the Honourable the Corporation, had done as much by its outward lustre, and the glare of its apparent humanity, to impose upon the minds of the wealthy and industrious, and to subdue them into a tame and easy indifference, as it has done, by its natural and wonted influence, to augment the number of paupers, and encourage the improvidence and idleness of the poor. It would seem that this system, in proportion as it has had the effect of a paralysis on the lower, has had the effect of an opiate on the higher classes of society; and that as fast as it has brought the poor down to the condition of paupers, it has brought the rich down to the condition of bearing all their burthens, without inquiry or concern as to the necessity or reasonableness of doing so. What from the irksomeness of an investigation of the subject, the popular applause of so generous and so ample a provision for the support of all who are in want, the effeminate notion about pauperism being one of the conditions of social existence, and the gratuitous presumption that no effectual measures can be taken to remove it, there is an impres-

sion upon the public mind which has the effect of conscious helplessness and imbecility, and which makes a blind endurance of the existing evil less painful than the effort which might be necessary to subvert it, and on account of which those who would prescribe the requisite exertion are considered theorists and visionaries."

PALESTINE MISSION.

From the Missionary Herald.

EXTRACTS FROM THE JOURNAL OF MR. PARSONS.

Having engaged a passage in a Greek vessel bound to Jaffa with pilgrims, I left Smyrna on the evening of Dec. 5th, expecting to sail in the course of the night. I found on board the vessel about 20 pilgrims, 12 sailors, and three Turks. But even in this small assembly were spoken no less than five different languages; Arabic, Turkish, Greek, Italian, and to include my interpreter, English. In these, as well as in several other languages, I have with me Testaments, together with several thousand tracts for gratuitous distribution.

Brother Fisk, with a friend from the city, accompanied me to the vessel, and before separating we enjoyed an uncommonly interesting season of divine worship.

Agreeably to our expectations we set sail in the night, and the next day came to an anchor off Voula, for the purpose of taking in more pilgrims.—While we tarried, I read from the Greek Testament to the pilgrims, and a young man present read part of a chapter in an Arabic copy of the epistle to the Hebrews. After this, two boys came into my cabin, and read from a Greek tract. As I presented each of them with a tract, I spoke to them of the final retribution;—of the rewards of the righteous, and of the punishment in reserve for the ungodly. They engaged to read the books attentively.

On the morning of the 8th, the cold became quite uncomfortable. The mountains in the vicinity of Smyrna, were white with snow. At 10 o'clock the pilgrims came on board, and we set sail with a favourable wind. In two hours the main-sail was torn by the violence of the wind, which obli-

ged us to cast anchor and remain for the day.

[At Scio, Mr. Parsons called on Professor Bambas. The most important facts, relative to this interview, have been published. The following anecdote illustrates the manners of the country.]

I took supper with Professor Bambas,—rice and a dove. Before eating he repeated the Lord's prayer in Greek, and afterwards inquired if this was the custom in America. This gave me an opportunity to speak of the religious customs of New-England, of family prayer, religious conferences, and of revivals of religion.

[Between Samos and the continent the vessel was arrested by head winds for several days.]

Much of the intervening time was devoted to the reading of the New Testament in Greek. I had observed an Armenian pilgrim, whose dress and manners gave him a decided superiority to those around him, sitting alone, and disposed to associate with no one in the vessel. I inquired through the assistance of a friend of his, if he read and understood the Armenian language. He assured me that he did.—I then presented him with an Armenian Testament, and as it was put into his hands he bowed and kissed the sacred treasure. He began to read it aloud to those who could understand, and during several days this was his constant employment.

Passed the isle of Patmos Dec. 18th at a considerable distance, but within a distinct view of the monastery, which stands over the grave of St. John the beloved disciple. As we were passing near to Ephesus, Miletus and Patmos,—three places dear to the memory of all christians, those passages were read on deck, which relate particularly to the labors and piety of St. Paul and St. John, who were the honoured instruments of turning many souls in this vicinity from their vanities to the service of the living God.

Dec. 19th.—The heat oppressive.—Thermometer at 72 in the cabin;—becalmed off Coos.

[Of Mr. Parsons' visit to Rhodes, Castello, Rosso, Cyprus, and Jaffa, some account was given in our number above referred to. The following particulars of the journey from Baffo to Limesol, (places in Cyprus,) were not then published.]

In the morning Jan. 30th, set out for Limesol without a guard; for christians travel with almost as much safety in Cyprus, as in Europe or America. Rode the whole day near to the sea side, through rich, but uncultivated meadows. Saw large herds of swine several flocks of sheep, and a few camels, horses and mules. The road was excessively muddy in consequence of the great rains. The mountains on our left, were completely covered with snow.

About 4 o'clock P. M. there commenced a violent shower which continued for two hours. Stopped a few minutes under a hovel to shelter ourselves from the rain. From this refuge were obliged to retreat, as the rain beat upon us in every direction. At six, came to a small village upon the summit of a hill, where we designed to tarry for the night. Saw a man in the street, to whom we made known our request; he replied, "Come with me; I have room, beds, and straw for the mules." We followed him till we came to a miserable hut, which he opened for our reception. There was but one room, and this without windows with a mud floor, and with a roof composed of bushes and mud.—We had however, no reason to complain, as it was probably the best the village afforded.

Set out for Limesol early in the morning, and at six arrived at the house of the English consul, Mr. Frankoudi. By the way passed near the ruins of many churches; also through two villages, Episcopi and Colos. In these villages the inhabitants are Turks but never molest travellers.

[The following entries are made under the head of Jaffa.]

Saturday morning, Feb. 10th, came to an anchor in the port of Jaffa, and terminated our long and dreary voyage to the Holy Land. The dragoman of the English consul waited for me at the shore, and ordered all my baggage to pass without the usual taxes at the custom house. At the house of the English consul, found two English gentlemen, who had just returned from Jerusalem. They gave a most melancholy account of the Holy Land and assured me, that there was no security from the attacks of robbers.—One of the travellers was bound to Bombay, and I wrote a hasty letter to

the missionaries there:—unwilling that so favourable an opportunity should pass unimproved.

In the afternoon was introduced to the Russian consul, and with him walked into the country. The city is surrounded by a high wall, in a much better state for defence, than the wall of the city of Rhodes. The market abounded with provisions of all kinds: the streets are wider than is usual for Turkey, and well paved.

In the country, the objects which most attracted our attention, were the mountains of Judea, and an extensive and apparently well cultivated plain. Passed the Sabbath at the house of the Russian consul, and the few tracts which I distributed were received with much satisfaction.

Monday, Feb. 12. A violent storm commenced, which detained me at Jaffa till the Friday following. During this time I had an opportunity to distribute books in the Greek monastery, and to dispose of several Greek Testaments. The language here spoken by the inhabitants is Arabic; but in the churches the Scriptures are read in Greek, Turkish and Arabic, for the benefit of pilgrims. This fact is auspicious, and it is worthy of special notice, as the Greeks in many places, strenuously oppose the introduction of other languages in their church service.

[On the 16th of February Mr. P. left Jaffa for Jerusalem.]

Friday afternoon left Jaffa, having the interpreter of the Russian consul for a guide. The road notwithstanding the great rain, was perfectly dry,—winding through extensive fields of wheat and barley. There were numerous herds of cattle, and flocks of sheep and goats, feeding in every direction, under the superintendence of herdsmen and shepherds.

Arrived at Rama, a little before sunset, and was invited to pass the night at the Greek monastery. The President, a man of more than common intelligence, has spent many years at Jerusalem, and is now stationed here to provide for pilgrims; all of whom pass a night or two at the monastery of Rama, on their way to the Holy City. The village of Rama is in the centre of an extended beautiful plain, containing three monasteries, one Greek church, and several mosques. At a little distance on the north, is the

village of Lydda, where Peter by a miracle restored to health "a certain man named Eneas, who had kept his bed eight years, and was sick of a palsy." At the west are the ruins of a Greek monastery called "*Forty Martyrs*." There are several large churches completely under ground; and a steeple still remains, to the summit of which we ascended by 110 stone steps.

In the evening several friends of the President came to see him, and conversation was directed to subjects of the first importance. We conversed in Greek; but the President interpreted sentence after sentence to his friends who understood Arabic only. As I was the first man they had seen from the New World, they were anxious to hear some new thing. The inquiries and answers were much in the following order.

"What are the sentiments of the christians of America?" They believe that the **Old and New Testaments** are from heaven;—that **Jesus Christ** is the Saviour of the world;—that good men are happy after death, and wicked men miserable;—that there will be a resurrection from the dead, and a day of judgment. "Very well, but who are good men?" Those who love God with all their heart, and do his will. "Where is heaven?" Where the throne of God is. "But God is a spirit,—how can he have a throne?" His throne is spiritual, like himself. Stephen the first christian martyr saw Jesus standing at the right hand of God. Where Jesus was there is heaven. "Where is hell?" Hell is the place, which God prepared for the devil and his angels. "When did the angels sin?" Before the world was created. "How do you know that?" When Adam was placed in the garden Satan came to deceive and destroy him. "Will sinners suffer for ever in hell?" Certainly: for saith our Saviour, *they shall go away into everlasting punishment*. "What will be done with this world?" It will be burnt up as the Scriptures testify.

Considerable time passed in this manner. There was perfect silence, except now and then they responded, "Ti-eep," *It is well*.

The English consul at Jaffa, had the goodness to procure for me a letter to the governor of Rama, soliciting a guard to accompany me to Jerusalem. But the president presented the letter

to the governor, and made an apology for not accepting a guard, as I was already provided with an interpreter.

Saturday morning at 6 o'clock, left Rama, rode three hours and a half through a beautiful plain, and from thence began to ascend the mountains of Judea. The road became stony, narrow, and winding among high and barren mountains. Every few miles we were called upon for taxes; but in consequence of a letter from the Russian consul we passed without any expense. At 12 o'clock, came to the village of Aboo Gosh, who is noted for his oppression of the pilgrims. Aboo Gosh, stood at the place of demanding custom, and said, "you have nothing to pay, you may pass when you please." He requested me to take some refreshment; but as there was a prospect of rain, I could not accept of his offer. Two hours from this, we came near to the place, where, it is said David slew Goliath. We were shown also the house in which, tradition says, John the Baptist was born. The monastery near the spot, belongs to the Catholics. From this we began to ascend a high mountain; and at 25 minutes past 4 o'clock my guide exclaimed, "*the Mount of Olives*," and in just half an hour we entered, by Jaffa gate the Holy City.

[The limits of our present number will not permit the insertion of Mr. Parsons' journal, kept while residing at Jerusalem. Next month we hope to publish the greater part of it. About to leave this interesting place, he mentions the following facts and circumstances.]

"Before leaving the city I must say, that in many respects, my time has passed pleasantly, since my arrival at the Holy City. My health I think was never better for three months in succession. If I had been better furnished with Bibles and tracts, I might, by the divine blessing, have greatly extended my usefulness. As it respects gaining and imparting information, this is indeed the centre of the world. The station must not be relinquished. The door is already open. Difficulties must be expected; but the good resulting from a mission established here will be an infinite reward."

"May 8.—Early this morning visited the bishops, and took my leave of them. They said, "We wish to see you soon again in this city." Left the

city at 6 o'clock by Jaffa gate. As I ascended the hill west of the city, I turned to take another view of the dearest spot on earth. The words of David were fresh in my mind, "*If I shall find favour in the eyes of the Lord, he will bring me again, and shew me both it and his habitation.*"

From the Missionary Herald.

MISSION AT BOMBAY.

The following letter will be read with peculiar interest, as the hand which wrote it was soon after motionless in the grave; and the person to whom it was addressed, was, at that very time, numbering the last days of his earthly pilgrimage. Two other letters were written by Mr. Newell, on the same day with the following; one to the Rev. Dr. Woods, and the other to Mr. Bardwell, then at Calcutta.—They both contain evidence, that the writer was much inclined to contemplate his own departure from the world as not very distant.

LETTER FROM THE REV. MR. NEWELL
TO THE REV. DR. WORCESTER.

Bombay, May 11, 1821.

"Rev. and dear Sir,—It was my intention, when Mr. Bardwell left us, to write to you and send over land to Calcutta, in season for the letter to go by him to America; and though I have delayed longer than I intended, I still hope, that the letters, which I am now sending will reach Mr. Bardwell in season; if not, they will be forwarded by another conveyance.

I am happy to inform you, that on the 9th inst. Mr. Garrett arrived at Bombay. We hope and expect, that he will be permitted to remain; but as there has not yet been time for the pleasure of government to be made known on this subject, I cannot speak with certainty. If he should not be allowed to remain, our printing business must suffer much.

Since the beginning of the present year, we have printed about 12,000 Scripture tracts of 24 pages, 12mo. for the Christian Knowledge Society; and for ourselves we have just printed the commandments in four languages: viz. in, Portuguese, English and Mahratta,—for distribution among the

Roman Catholics, most of whom understand Mahratta, many of them, Portuguese and English, and a few of the Priests understand Latin. The Committee of the Christian Knowledge Society pay us for the whole edition of the Scripture Tracts, (the history, parables, miracles and discourses of Christ,) and allow us to take gratuitously as many copies as we wish for distribution. The translation, as well as the printing of the tracts, was done by us. It is a most encouraging circumstance, that the old and influential Society for promoting Christian Knowledge, is taking the lead in the circulation of religious tracts among the natives in this region. These tracts will be circulated through a vast extent of territory, which no missionary at present can be permitted to traverse. They cannot fail of producing some effect. If it please God to bestow his blessing, the effect may be great.

[Mr. N. here mentions some particulars of a proposed contract for printing at the mission press an English and Mahratta Dictionary by Capt. Hutchinson. Though it was altogether probable the work would be undertaken, yet, as the engagement was not positively made, it is sufficient to say here that, if executed, the work would bring some profit to the mission, and doubtless be serviceable to the cause, by facilitating intercourse between Europeans and natives.]

I have mentioned a few things which have occurred since the departure of brother Bardwell. For information concerning every thing previous to his leaving us, I refer you to him, and to the public communication forwarded by him. As our next public communication will probably reach you not long after the receipt of this, it will not be important for me to be more particular at present. Mrs. Newell unites with me in kind regards to yourself and family."

UNITED FOREIGN MISSIONARY SOCIETY, Y. N.

The American Missionary Register for the current month, contains the journal of the *Union Mission* from May 29, to Sept. 1, 1821, and extracts of letters from the various stations un-

der the care of the Board. Such facts as are of most interest to the Christian public at large, we shall endeavour to select.

At *Union*, the brethren had not been able to find a mill seat, though several days had been spent in searching for one; they have erected a ware-house, a coal-house, a lodging house for the workmen, a school-house and a kitchen, all of logs;—they have yet but seven children in their school, owing to the general apprehension of war between the Cherokees and Osages. The prospects of such an event are diminishing, however, and it is expected that the school will soon be filled up. The journal relates an atrocious murder committed on Mr. Joseph Revoir, a half breed, a decent citizen, who lived fifteen miles from the station;—he fell an innocent victim to the jealousy of the Cherokees, who had marched two hundred miles to take his life, though he had no interest in the war, but was peaceably pursuing the improvement of his infant settlement.

The mission family has continued to be afflicted with sickness—the excessive heat of the last summer so far debilitated all its members, as much to retard their labors. Most of them were convalescent at the last date.

Great Osage Mission—Harmony. This station is on the Maredicine river, about four miles above its junction with the Osage, fifteen miles from the Great Osage village. The limits granted by the Indian Council last August to the brethren, embrace excellent timber in abundance, first rate prairies, and the only mill seat known in that vast country. Stone coal is abundant, and a large ridge of lime-stone lies near by. The soil of the prairies is a dark rich loam, two feet thick;—beneath it clay, as far as has been penetrated. The grass that grows on these prairies in a state of nature, varies from two to seven feet in height. Cattle are raised with little expense. On the Missouri, within a hundred miles of the station, corn may be purchased for ten cents a bushel, and pork for seventy-five cents a hundred wt. The season has been uncommonly sickly through the country—only one brother and two sisters in the mission family have escaped the disease—of course improvements have proceeded slowly:—a large store-house has been erected, and one dwelling-house finished. The Indians are

very friendly—frequently visit the station, and will send their children to school as soon as accommodations can be provided.

Tuscarora Mission—Tuscarora Village. Mr. Crane writes that the Sabbath School conferences and Prayer Meetings have been regularly attended—that the Christian Indians are becoming more and more solicitous for a revival—that a work of grace has commenced among the youth and is progressing—four young men, the most intelligent, industrious and promising in the tribe are under the most pungent conviction of their sins,—not long since all of them were intemperate.

The effects of this increased attention to religion on the state of society are very pleasant. Says Mr. C., “the aged Cusick who has been interpreter here for twenty years, called at my house a few days since, and in the course of conversation remarked, ‘I never saw such times in our nation before. All is peace, all are united.’” The religious exercises followed in the tribe, are, preaching on the Sabbath—a Sabbath school—a meeting of the youth during the week for disclosing their minds to each other and conversing together—a Conference, at which pastoral instruction is given, and individuals interrogated on the subject of their experience—a church conference, and a singing school.

Seneca Mission.—Rev. Mr. Harris, who succeed Rev. Mr. Hyde at this station, arrived at the Mission house, Oct. 29. His journal is given from Nov. 4, to Nov. 17. It appears that he was received with gratitude, and strong assurance of the permanent friendship and kind offices of the Chiefs. Two of the Chiefs, Seneca White and John Seneca seemed more attentive to instruction than others, and Mr. H. took opportunity to converse with them fully. They professed to feel themselves great sinners, and to be resolved so far as the Great Spirit should give them strength, to seek the way of salvation laid down in the word of God. They believed that the Saviour had died for our sins, and that he is able to save those that put their trust in him.

At Tonewanta, the Christian party have resolved to wait for a teacher from the United Foreign Mission Society. The Pagan party will probably

relinquish their open opposition to the Gospel, when they come to be informed that the United States Government is friendly to Missionary operations, and has appropriated a large sum of money to their encouragement. At least their most powerful objection will be removed, viz. the Missionaries come to them only to get away their lands.—*Bost. Rec.*

SUMMARY.

Colonization Society.—Intelligence has reached this country of the death of Mr. Winn, Agent of the American Colonization Society, residing on the coast of Africa. He is the second agent who has lost his life in this undertaking, designed to aid the cause of humanity and justice.

The Church lately occupied by the Baptist Congregation in Charleston, S. C. has been purchased as a house of worship for seamen, and is supplied with a regular preacher for the current year.

A number of ladies at Serampore, India, have associated themselves together for the support of schools for native female children. The attention of the ladies of Great-Britain is at present directed to the same object.

Theological Seminary of Tennessee.—Two agents have been employed in procuring funds. Rev. Robert Hardin spent four months and a half in this business in Tennessee and Alabama. Rev. Austin Dickinson devoted seven months and a half in the same States and in Mississippi and Louisiana. They have visited most of the towns and settlements in these States, and obtained subscriptions for the Seminary to the amount of \$34,498, payable in five years in annual instalments, beside \$921,43 in money. A library for the use of the Institution has been commenced, through the liberality of individuals in Philadelphia, New-York, Newark, Baltimore and New-Orleans. Two hundred and seventy volumes have been received from this source.—*Rec.*

REVIVALS OF RELIGION.

An extensive revival of religion has recently been experienced at Dartmouth, New-Hampshire. In the account of it, lately published, it is stated that 'the revival has been principally among the rising generation, while many whose heads are blossoming for the grave, have been unwilling to enter the kingdom of heaven themselves, or suffer those that were entering to go in. The number of hopeful converts in town is not far from two hundred. Seventy-two have been received into communion with this church, and not far from fifty have been added to the church at Dartmouth College.'

Extract of a Letter, to the Editor of the Boston Recorder, dated Watertown, Jefferson County, N. Y. Jan. 2, 1822.

At present there is a general attention to religion throughout this country. It commenced early in the spring, about the same time at Watertown and at Sacket's Harbor. From there it extended to Adams and Rodman; appeared in both of these places about at one time. And now at Ellisburg, Henderson and Lorrain, God is pouring out his Spirit. In short there is scarcely a church or neighbourhood, supplied or destitute, in which there is not a number who have commenced the solemn work of seeking the salvation of their souls. The work extends to all Christian denominations, and whilst the friends of this work are active and combining their efforts, its enemies are rallying, and uniting in resistance to the Spirit of God. Every man's character is now known either by aiding and advocating the work, or by murmuring and cavilling by disseminating falsehood and by persecuting. As usual in works of this extent, persons of every description, the aged and the young, bond and free have been brought to taste that God is gracious. Perhaps only in Rodman can the work be said to have been powerful. In general it is slow rather than rapid—considering the district of country which it covers and the population, the number of converts and of the inquiring is not great. At the Harbour the number is small. At Watertown it is larger, at Adams it is still larger, and at Rodman the greatest number of converts is supposed to have been made. Perhaps the whole number of hopeful subjects of this extensive work does not exceed four hundred.

About one hundred persons have lately been added to the Church at Norwich, Vermont. A work of grace is also going on in Sutton, Suffield, and Reading, Mass.

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

The Treasurer of the American Education Society acknowledges the receipt of \$2382 19 during the month of December last.

The Treasurer of the American Bible Society acknowledges the receipt of \$3537 26 in the month of Nov. 1821. The issues from the Depository during the same period were, Bibles 2579; Testaments 2326; Indian Gospels and Epistles 12.

The Treasurer of the American Board of Commissioners for Foreign Missions, acknowledges the receipt of \$3,706 15 from Nov. 18, to Dec. 17th inclusive; besides various articles for different Missionary establishments.

Capt. *Seth Webber*, of Boston, lately deceased at Liverpool, made in his will the following bequests :

To the Boston Howard Benevolent Society, \$1000
To the Boston Missionary Society for propagating the gospel among the heathens, 1000

To the Boston Marine Society, 1000
To the Massachusetts General Hospital, 1000
To the Poor of the Rev. Mr. Parkman's Society, of which the deceased was a member, 500
To St. Andrew's Lodge, in Boston, 500

Ordinations and Installations.

Nov. 16. The Rev. **RALPH CUSHMAN** was ordained at Hopkinsville, Christian County, Ken. by the Muhlenburgh Presbytery.

Dec. 19. The Rev. **JOSEPH WALKER** was ordained at Paris, Me. to the pastoral care of the congregational churches in Paris and Norway.—Sermon by Rev. Jonathan Cogswell, of Saco.

Dec. 19. The Rev. **OLIVER BROWN** was ordained to the pastoral care of the Presbyterian Church and Society in South-Kingston R. I.—Sermon by Rev. Dr. Austin of Newport.

Jan. 1. The Rev. **JOSEPH BENNETT** was ordained to the pastoral care of the Congregational Church and Socie-

ty in Woburn, Mass.—Sermon by Rev. Mr. Fay of Charlestown.

Jan. 1. The Rev. **JOHN C. LOW** was installed as pastor over the Church and Congregation in Bethel, Conn.—Sermon by the Rev. Mr. Bonny, of New-Canaan.

Jan. 2. The Rev. **SAMUEL SPRING** was ordained pastor of the first Church in Abington, Mass.—Sermon by Rev. Mr. Dimmick.

Jan. 16. The Rev. **DANIEL DANA**, D. D. was installed by the Londonderry Presbytery, as pastor of the Church and Society in the West parish of Londonderry, N. H.—Sermon by Rev. Samuel Dana of Marblehead.

View of Public Affairs.

UNITED STATES.

A bill has been reported in the House of Representatives for the occupation of Columbia River. It provides that every settler being the head of a family, every unmarried settler, and every mechanic, shall be allowed certain portions of land, after a probation of a limited period ; and that when the population of the settlement amounts to two thousand, that part of the United States North of the 42d degree of latitude and west of the Rocky Mountains shall constitute a Territory, to be known by the name of the **TERRITORY OF ORIGON**.

The House of Representatives have, by a small majority, fixed upon 42,000 as the ratio of Representatives under the new census.

Petitions have been presented to Congress from most of our large cities, praying for the enactment of a gener-

al Bankrupt Law. The subject has already been taken up by the House of Representatives, and will doubtless shortly be fully discussed.

PIEDMONT.

The Austrian troops now stationed in the different fortresses of Piedmont, for the purpose of preventing insurrections of the inhabitants against the government, amount to 14,000 men ; and the annual subsidy paid to the Emperor of Austria is 8,000,000 francs, or more than a million and a half of dollars.

The King of Sardinia, in order to 'satisfy justice,' as he styles it, has announced his determination to make terrible examples of those who were favourable to the late revolution, and threatens to degrade every functionary who does not cheerfully co-operate with him in executing his determination.

MEXICO.

On the 7th September last, General YTURBIDE entered the city of Mexico at the head of an army of 20,000 men. A constitutional government was immediately established, and a complete revolution effected without bloodshed. Three fourths of the European troops, in the employ of the old Government, at once joined the Independents. On the 27th September, General YTURBIDE issued a proclamation to the Mexican people. A provisional junta was then about to be established, and a Congress assembled, to enact laws adapted to secure the rights and property of the nation.

SUMMARY.

In a late English paper, it is asserted that there are no less than 5,000 persons in the city of London, who would either rob or murder for the hope of most trifling gain.

A letter has been received in London from an officer engaged in the voyage of discovery to the north-west. The letter is dated Hudson's Straits, July 16, 1821. The ships had advanced about 70 miles into the Straits, meeting with great obstacles from the quantities of ice.

There are said to be *three hundred and sixty-seven* deaf and dumb persons in Pennsylvania, exclusive of those not returned from six counties, which had not been heard from.

St. Petersburg, Sept. 30.—The Emperor has authorized subscriptions to be made throughout his Empire, in favour of the Greek families that have been driven from Turkey in Europe. It is expected very large sums will be raised.

The superb sword presented to Commodore McDonough by the officers and crew of the *Guerrier*, while in the Mediterranean, was manufactured by Richard Clarke & Sons, Cheapside, London, and cost three hundred guin-

eeas. The scabbard is of the finest polished steel, richly embossed with gold, and ornamented with a great variety of appropriate emblems. On one side of the scabbard, entwined with gold, is the inscription, "*The Crew of the United States Ship Guerrier, to Captain Thomas McDonough—8th July, 1819.*" On the other side of it there is a beautiful representation of the battle on Lake Champlain, with an inscription "*The 11th of September, 1814.*" The guard is in the form of a cannon, which is also of gold—the hilt of ivory; mounted with a golden eagle, of superiour workmanship, with a wreath upon its head, holding a chain in its beak. The blade is of burnished steel, on one side of which is an inscription, "*No impressments.*" On the reverse, "*Maintain your Rights.*"

The model of an Iron Sunken Bottom, or Chest, for the security of the Mail against robbery, has been recently invented. It is to compose a part of the flooring of the coach, immediately under the feet of the passengers, to be firmly riveted to the fills of the body, and composed of wrought iron. This case is to contain a copper letter case with a sliding partition, in which the mail is to be deposited. The case is to be firmly secured by a bar with a lock on the inside, it is to be enclosed in the Iron Chest, the key of which is to be retained in the Post Offices.—The model is intended to be applied to waggons and almost any other vehicle of conveyance. It is calculated to do away the use of leather bags, and will probably go into general use if adopted and approved of by the Post Master General.

A new line of Packets has been established between New-York and Liverpool, by Messrs. Byrnes, Trimble, & Co. By an arrangement between this line and the old one, it is intended that a vessel shall sail from New-York, *every fortnight*, through the year.

Answers to Correspondents.

The Sermon by N. P. shall appear in our next Number.

C. L. will be inserted.

D. H.; P. M. W.; F. and three communications with the Signature P. have been received.